CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JANUARY 21, 1837. NO. 806.---VOL. XVI.—NO. 3.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

It may not be generally known that the above named institution, and another similar to it in this country—the American Unitarian Association, so fondly cherished by all the friends of pure christianity among us, WERE FORMED, WITHOUT DESIGN OR PREVIOUS CONCERT DURING THE SAME YEAR AND MONTH, AND ON PRECISELY THE SAME EVENING, by a few devoted and pious brethren of our faith, who had assembled to promote and discuss the best interests of a common cause. We have here presented to us a remarkable coincidence, and when we consider how immediately both institutions rose into importance and exerted a wide spread influence throughout the community, sending the light and truth of the Gospel into thousands of benighted souls, and supplanting in many places a false theology—we think we can clearly discern the hand of Providence in thus early calling into existence these instruments for the spread of his truth. The time had come for embodying into an harmonious fraternity the true and zealous advocates of religious liberty, and of individual judgment in matters of religion—in short, those who were striving to carry forward the Reformation to its legitimate issues. We thank Heaven for the good these institutions have already accomplished, and we trust that there will ever be found, in both Countries, abundant means for carrying forward the holy cause to which they are pledged, so that our brethren in all quarters may look to them with hope, and joy, and pious confidence.

From their first organization, these institutions have regularly celebrated their anniversaries by suitable religious services, varying somewhat however in the mode of conducting them. In England, a sermon has always been delivered in the morning followed by a collection, and the afternoon and evening of the same day have been taken up in hearing reports of committees, and public addresses. So far as the writer is informed, no public sermon has ever been preached before our Association, or any collection taken. Is not the example of our transatlantic brethren in this respect a good one, and would it not be well for our Executive committee to consider the expediency of adopting it at their next anniversary?

My object in this communication was to give some account of the last anniversary of the B. and F. U. Association, a report of which is contained in a late No. of the London Christian Reformer; and if space can be spared, I will very briefly lay before the reader what I had intended to offer. The Sermon was by the Rev. Dr Armstrong of Dublin, on the sin against the Holy Ghost, which he defined and explained to be wilful and deliberate insincerity in the profession of religion. It has been published. At the meeting for business, Geo. W. Wood M. P. in the chair, a long discussion took place, accompanied by various resolutions, among which was one in reference to the liberal christians of this country, offered by the venerable Dr Carpenter of Bristol and responded to by Rev Mr Channing of Cambridge. Dr C. observed that he was 'impelled by a sense of duty, as well as of christian love to acknowledge and return the testimonies of fraternal regard on the part of Unitarians of the United States, and to assure them that we rejoice that we are one not only in our common origin, but also in mind and heart, in faith and worship.'

The evening meeting for addresses was attended by a large number of the friends of truth and liberty from all parts of the kingdom, comprising as the report states, 'many aged brethren who brought with them the recollection of other and very different days, and also of young men destined to bear their part in more important triumphs of the good cause than it had been the lot of any present to assist in, or to witness.' It was addressed both by the laity and clergy; and, as we should judge, with great power and earnestness. The speech of Dr Armstrong in particular, taking a broader range, caused the deepest emotion by its eloquent vindication of Rational christianity, and if correctly reported, was set forth in language rarely surpassed for beauty and strength by any similar extemporaneous effort. I wish there was room for the whole of it to appear. If I mistake not it would call forth a new and determined impulse in many a bosom. But a short extract from the annual report must close our remarks. 'It stated the Home proceedings, which were important as showing that with the increased funds lately obtained and promised, the association would effect more extensive good.

The Books and Tracts of the Society are silently but effectually pleading on behalf of Divine Truth. In the Civil Right department something has been done, in conjunction with the Presbyterian Association, towards the assertion of our rights and the maintenance of our privileges.* The foreign portion of the Report detailed the continued and not unsuccessful exertions of William Roberts, at Madras, in making known pure Christianity amongst the Heathens, by preaching, printing and school-instruction; and expressed the satisfaction of the Committee in the character of his son Joseph Roberts, who, after such an education in this country as the state of his health permitted, has returned, as it is hoped, to assist his father in his missionary labors, with better helps for carrying on the good work. A cheering account was given of the correspondence with France, Geneva, &c., and reference was made to a Latin letter recently come to hand from our Unitarian brother and friendly correspondent Lazarus Nagy, of Clausenburg, in Transylvania: his report of this interesting portion of the Unitarian Church is very encouraging. The Transylvanian Unitarians are increasing in numbers; additions are made to their churches; and their colleges and schools are prospering. The intercourse by letters and visits with the Unitarians of the United States of America, is growingly satisfactory and animating. The report upon the whole is an appeal to the Unitarian body, in its several denominations, for liberal support, and the effect already produced leads us to hope that the appeal will be heard and answered.

* Since the sum of about twenty five thousand dollars has been raised by Lancashire association for this object.

That which was bitter to endure may be sweet to remember.

FOR THE REGISTER AND OBSERVER.

INQUIRIES RESULTING FROM ADMITTED FACTS.

As a multitude of our well-informed and reflecting citizens have avowed the opinion that more than three fourths of the crime and pauperism of this state have resulted from the use of alcoholic liquors, it may be useful to consider how far different classes of the people have been concerned in this great amount of pauperism and crime. By *crime*, as here used, is meant the aggregate of felonious deeds, which are committed in violation of the laws of the state, as well as the laws of God.

In criminal prosecutions, some men are prosecuted as principals, or principal agents,—and others as accessaries. To a murder which one man has perpetrated, several others may have been accessaries. They may have advised and encouraged the perpetration; they may have furnished him with means for accomplishing his purpose, and with rum or brandy to excite his passions and to render him regardless of the consequences of his enterprizes—or they may have accompanied him to be near the place of executing his purpose, to watch for his safety, or to fly to his succor if assailed; or they may be concerned in concealing the murderer after the deed has been committed, and in aiding his escape from the hands of justice. It should be observed, that a good man may unintentionally be accessary to a crime which he abhors, by furnishing means for its perpetration, while he is not aware of the evil purpose for which his aid is requested. In this case he may be entirely innocent of the crime. But if apprised of the evil purpose of the robber who wishes to borrow his sword or his pistols, or of the incendiary who requests a box of lucifer matches, or of the poisoner who requests a quantity of ratsbane, or of the suicide who requests means for taking his own life ---if in either of these cases he complies with the wishes of the agent, he is an accessary before the fact, and is liable to punishment.

Prior to its being generally known that alcoholic liquors are poisonous,—deleterious to health and life, and that the use of them is the principal occasion of pauperism and of crime, a great portion of the people were in one way or another accessary to crime as well as to pauperism. Much of this wrong was done ignorantly, or in the belief that the liquors in question were useful, if care was taken to avoid intoxication. But even since much has been successfully done in diffusing light on this subject, many are still found accessaries to crime and pauperism, who are called moderate drinkers. A man may become an accessary to the crimes which are committed against our laws by encouraging the use of such liquors as excite the passions and prepare men for criminal enterprises or acts. This he may do by advice, by example, by manufacturing or selling the liquors for common use,—or by acting as a legislator in favor of authorizing licenses for the sale of such poisons,—or by reproaching temperance societies and such individuals as take an active part in the Temperance Reformation. How great then is still the number of people who are guilty accessaries to the multiplied crimes which are committed in this state!

Is it not a serious and lamentable fact, that, the legislators of this commonwealth have hitherto been either ignorantly or knowingly abetors of the crimes which result from the use of strong drink, by licensing the sale of it in vast abundance, either by wholesale or retail? Is not every house which is licensed for the sale of such liquors, in effect licensed for the manufacture of paupers and felons? How glaring the inconsistency when legislators enact one class of laws for the punishment of crimes, while by other enactments they become accessaries to the greater part of the felonies which are committed! On some pages of the law book you may find death ordained as the penalty for committing a certain class of crimes; on others, you may find a legal provision for licensing persons to sell such poisons as are known to excite, and to prepare men for the perpetration of those very crimes whose penalty is death. Can it be easily shown that our legislation has prevented a greater amount of crime than the 'three fourths' of the whole to which it has been accessary by license laws?

If I mistake not the former legislation of this state prohibited private lotteries, while it authorized lotteries of a public nature,—and now our legislation prohibits the private sale of intoxicating liquors, while it authorizes the public sale of the same poisons, in any quantity which may be desired. And what should we think of a law prohibiting private brothels, while it authorized the licensing of public brothels? Or what should we think of a law which authorized public gambling houses, while it prohibits private gambling? Will it be said that the money paid for licenses to sell liquors goes for defraying the expenses of government? If this is true, and is good policy, why not extend the same policy to brothels, gambling houses and to other species of vice, until the government shall make the crimes of the state defray all its expenses?

In favor of continuing licenses for the sale of poisons, it will perhaps be pleaded that the people of this state are not sufficiently enlightened to acquiesce in a repeal of the licence laws,—and that many of them would resort to Lynch law and mobs rather than relinquish their accustomed beverage. It may be even so; and I am aware that great prudence and a spirit of kindness should be exercised in this affair. But has the legislature done all that it might have done to aid in the diffusion of light to prepare the way for the necessary reform? What have our legislators done in their official capacity, to aid the Temperance Societies, or the philanthropists, who have sought the abolition of intemperance, and the use of poisonous liquors? As Providence seems to be about to furnish them with means, by putting a share of the surplus revenue into their hands, may we not hope that they will cheerfully devote it for the benevolent purposes of diffusing light, and freeing the state from that portion of crime and pauperism which results from the use of intoxicating liquors?—and for delivering the state from its supposed deplorable condition? Let us look impartially at the supposed condition of the people of Massachusetts. Encouraged by the past legislation of the state the people have become accustomed to the use of alcoholic liquors, which are now known to be poisonous—deleterious to health—and the probable means of premature death to thousands every year,—and also the occasion of the greater portion of the crime and the pauperism which have existed in the state. Yet such is still the attachment of a large portion of the people that their present legislature is afraid to abolish the license laws lest there should be resorts to Lynch law and mobs. Are we then to go on from year to year, supporing a legislation which greatly favors the use of poisonous liquors while it is supposed by the intelligent and reflecting part of the community that such a use of these liquors is productive of pernicious and fatal effects which have been named? This too without any powerful effort on the part of the Legislature to diffuse light on the subject and effect a reformatiion? In proportion as we effect the disuse of the deleterious liquors, we may expect that crime and pauperism will be diminished,—and with them many unnamed suffering, both bodily and mental. To what better purposes than these is it possible to devote the surplus revenue.

In closing this article it may be proper to ask, do not the preceding paragraphs afford ground for a new and forcible argument in favor of the abolition of capital punishments? Does it not seem to be barbarous and cruel for legislators to ordain the punishment of death for the perpetration of crimes to which they have been accessary by other acts of legislation? If a father has, by precept or example, encouraged his son in the habitual use of strong drink until he has become a confirmed drunkard, and in that situation he is chargeable with heinous crimes,—would it not be commendable in the father to abate in some degree the severity of punishment which might otherwise be properly inflicted on his son?—and then atone for this apparent defect, in punishing the son, by manifesting the most heartfelt sorrows for the share he has had in producing the crimes? W.

OLD BOOKS.

We cannot bear a stronger testimony to our sense of the following noble passage from that 'old man eloquent,' Samuel Taylor Coleridge, nor afford better evidence that it *did our heart good*, than by hastening to give it.—'Why are not more gems from our early prose writers scattered over the country by the periodicals? Great old books by the great old authors are not in every body's reach; and though it is better to know them thoroughly than to know them only here and there, yet it is a good work to give a little to those who have neither time nor means to get more. Let every book-worm when in any fragrant, scarce old tome, he discovers a sentence, a story, an illustration, that does his heart good, hasten to give it.'

[From the Hampshire Gazette.]

CANADA MISSION.

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SAB. Aug. 28.

In the presence of a full house, the Granby church renewed the confession of her faith and covenant. This was like the day of her espousals—a solemn transaction and deeply felt—then came the holy communion of the saints, the first the church had enjoyed for more than three years. Praying mothers walked six miles through the woods to gladden their hearts and eyes with the sight. And we were glad. We prayed—we sang—we wept. We blessed God, that he had opened a fresh spring in the desert for his thirsty people, and given them a little reviving in their bondage. There was one admission to the church and one baptism.

Said a pious Scotchman, as with his wife he was walking back to his distant hut, sixteen years have I been on the continent of America, but I have enjoyed no day like this day.

I afterwards rode eighteen miles to pass the night with this very interesting family; happy to find the ancient custom and example of what is so beautifully described in the 'Cotter's Saturday night.' It was a scene which transferred me to the land of his Fathers, and I must be permitted a short digression to give an account of my reception.

The evening I came to his retired dwelling—which, with the exception of benches and stools contained but one frail chair for a seat—as he gladly presented me his toilworn hand, he said with a good deal of emotion, 'I could once, sir, have taken you into as good a room, and shown you as rich furniture as any in this country, but it is all gone.' (He had been a merchant in Glasgow.) Among other remarks, said his wife, 'I never thought God was good until I was poor.' Were you not weary madam when you came from the communion at the village, I inquired? 'O yes, sir, I was so tired, I could hardly stand, but it was the happiest day I have seen in America.

Soon after tea, (and all in this region partake of this beverage three times a day,) the table was drawn again near the fire-side, and from an ancient chest, a bundle of letters was taken, which had come from parents and friends in his native land. There were nine of us in the circle. The letters were spread around the table, and a dozen hands, for some of the children put out both, were soon filled. The one on which I happened to place my hand was badly torn, and many words gone. I inquired the cause. They had been wet. The rain had driven in through the roof, or between the logs of their habitation, found its way to these dearest treasures of memory, and wholly, I had almost said cruelly, effaced many sentences of parental affection. And even if tears spotted some of them, would it have been unnatural for those to read and weep, who for sixteen years, and at the distance of three thousand miles, had been separated from their once affluent and happy home? Happy!—happier now than ever. The Bible came next, the kind letters from our heavenly Father, and neither time nor wind nor rain had obliterated a single promise. Each one was supplied with the sacred volume; but before it was opened, the head and officiating priest of the household, in a most solemn and devotional manner, invoked the divine blessing. Every thing was done decently and in order, no sign of rudeness or impatience; all seemed to be deeply impressed with the thought that it was 'the hour of prayer,' and was not to be mocked. As the reading ceased, a few words of warning and entreaty were made to the family;

'Then kneeling down to Heaven's Eternal King,
The *saint*, the *father* and the *husband* prays,
Hope springs exulting on triumphant wing,
That thus they all shall meet in future days,
No more to sigh or shed the bitter tear;
Together hymning their Creator's praise,
In such society—yet still more dear,
While circling time moves round in an eternal sphere.'

No sooner were the bounties of Providence removed from the morning table, than his daughter came with her load of Bibles and Testaments, and the social circle was again supplied. We occupied our seats as at breakfast. I inquired if they could sing. 'We do on the Sabbath, and we will now, if you wish it,' was the reply. The hymn he read and lined, began with

'Father I faint, I long to see, &c.

Music has its choicest instrument in the heart; and as all sung, if there was not a perfect union of voices, there was of spirit. Was called upon for some farewell words; but how undesignedly and providentially had I been reproved. I was called to witness the worship of a family, not for decency's sake, not to appear religious, or to serve an occasion, because there was a Missionary—a minister, or company present, but the customary morning and evening devotions of a family in the wilderness, of a man who thus daily and yearly, and far from public observation trained his household for God. How many a father who may read this sketch must feel rebuked by this noble example.—The farewell words—they were heightened with the promises of eternal mercy to the poor, and the heavy laden. We all wept as we kneeled down on the shattered floor, and unitedly looked up to the God of all comfort for his blessing and his love.

'How true, that in fair virtue's heavenly road
The cottage leaves the palace far behind.'

The wealth of the church may have its honors—her alms-giving its reward—her sword its conquests—her talent, learning and beauty their reapect and praise, but would I feel that religion is from heaven, and have my faith confirmed in His Divinity and covenant love, who hath said I will never leave thee nor forsake thee, and who himself 'had not where to lay his head,' let me share the conversation, and the humble, submissive, grateful prayers of the pious poor. I say not, of the idle and filthy abode, for certain it is, piety will sweep the kitchen as well as cleanse the heart. How many brush up their religion, as they do their houses and persons, because they expect company, or to make a call.

'LIGHT AND LOVE.'

These are very beautiful words. They have sometimes been used with very great propriety, and to very good purpose; and sometimes they have been used very strangely. In Southey's Life of Bunyan, prefixed to Harper's edition of the Pilgrim's Progress, we find some extracts from a treatise, inserted among 'the Memorable Works of a Son of Thunder and Consolation, namely, that True Prophet and Faithful Servant of God and Sufferer for the Testimony of Jesus, Edward Burroughs.—Published and Printed for the good and benefit of Generations, to come, in the year 1672.' The Treatise is entitled--'The True Faith of the Gospel of Peace contended for in the Spirit of Meekness; and the Mystery of Salvation, (Christ within, the hope of Glory,) Vindicated in the Spirit of Love, against the Secret Opposition of John Bunyan, a Professed Minister in Bedfordshire.'

The following are some of these meek and loving words.

"How long ye crafty Fowlers will ye prey upon the innocent, and shoot at him secretly? How long shall the righteous be a prey to your teeth, ye subtle Foxes who seek to devour? The just One against whom your bow is bent, cries for vengeance against you in the ears of the Lord.

And John Bunyan and his fellow, who have joined themselves to the broken army of Magog, now in the heat of the day of great striving, are not the least of all guilty among their brethren, of secret smiting the innocent, with secret lies and slanders, who have showed themselves in defence of the Dragon against the Lamb, in this day of war betwixt them.

Your words, says he, describe your nature; for by your voice I know you to be none of Christ's sheep; and accordingly I judge in just judgment and in true knowledge. Envy is of Cain's nature and seed, and that you are; and liars are of Ishmael's stock, and you are guilty of that; and you are among the murdering Priests' party, and close joined to them, in doctrine and practice, especially in writing against us. Thy portion shall be howling and gnashing of teeth, for the liar's portion is the lake. I reprove thee by the spirit of the Lord, and so leave thee to receive thy reward from the just God of righteous judgment, who upon thy head will render vengeance to flames of fire, in his dreadful day. A liar and slanderer thou art, a perverter and wrester of the right way of God and of the Scriptures, a hypocrite and dissembler, a holder forth of damnable doctrines, an envious man and false accuser—and all thy lies, deceits, confusions, hypocrisies, contradictions, and damnable doctrines of devils, with impudence held forth by thee, shall be consumed in the pit of vengeance."

The writer was a Quaker, and doubtless was as sure that he was writing 'in the spirit of meekness' and 'in the spirit of love,' as any have been, who have adopted the same style with the same pretence since his day.—*Recorder.*

FOR THE REGISTER AND OBSERVER.

DICK ON MENTAL ILLUMINATION.

No. II.

In the remarks contained in a former paper upon the method at present followed in the school discipline of young children, some passages of a popular school book were exhibited. That book illustrates the perversion of means as applied to learners in the first stage: concerning a more advanced period of culture, Mr Dick says, truly enough 'there is scarcely one of our elementary books adapted to the capacities of youth, and calculated to excite their attention and affections by its interesting and instructive details.'

The Readers, and Selections compiled for young persons, under fourteen years of age, in use among us, are of the character which Mr Dick describes to be popular in Britain. They are made, according to him, with *scissors*. These works chiefly contain extracts illustrative of the beauties of sentiment and composition. Speeches on political subjects formerly delivered in Grecian, Roman and British Senates—characters of eminent men, such as Playfair, Watt &c.,—descriptions of battles—abstract eulogiums on virtue, oratory, and the art of criticism—prosing dissertations on the cultivation of taste—on happiness, retirement, and meditation—fables, apologues and allegories, without clue or comment—extracts from all English poets, from Shakspeare to Croly—frivolous fiction, and misapplied truth. 'These,' continues this author, referring to such an index, 'comprehend a fair specimen of the prominent subjects selected, in our common school books, *for the purpose of training the youthful mind to knowledge and virtue.* I have no hesitation in asserting, that more unsuitable subjects, consistent with common decency, could scarcely have been selected, and that they are little short of a direct insult offered to the youthful understanding. The compilers of such collections either suppose, that children, when such collections are put into their hands, have embraced a range of thought, and a multitude of informations far beyond what they are capable of, or they intend to insult their imbecile minds by offering them stones instead of bread, or they rake together their extracts at random, without considering whether they are at all suited to the class of minds to whom they are addressed.'

That they who construct these books, and they who purchase and inflict them upon children, intend to insult or abuse the minds of the young, cannot for a moment be admitted. Ignorance, indifference, and inattention govern them in this matter. They do not consider whether or not such books are *suited to the class of minds to whom they are addressed.* The compend-makers who construct them, do it for pecuniary emolument to themselves,—school masters use them because they are offered to their hands,—and parents, through want of information, fall in with this mode of assumed culture of their children's minds. In this country, at the present time, booksellers are the true providers for the young—what they choose to patronise, vend, and distribute or what they choose to discountenance and exclude—must be bought and studied, or must be refused and excluded for their especial benefit. 'Will you prepare a series of school-books for us,' said a certain bookseller to a person he presumed to be capable. 'Upon conditional profits, and according to my own notions of what is needful and useful in books of this class, I would gladly be employed in this way,' was the answer. 'I shall not,' said the bookseller allow any contingent share of profit to be derived from my projected series. The person who will prepare these books upon the *most favorable terms*, must be employed'—'In that case, rejoined the book-maker, 'you may employ the least, and refuse the best, qualified writer.' 'Suppose I should,' replied the worldly wise man,' who will know what is rejected, if it never exist—or be able to compare what shall be furnished with what is withheld? The *facilities we have*, give us power *over the market.* The best mind in the country is no match for such influence—it cannot create demand and supply.' This man was right as far as a sordid, mercenary trafficer can be right. He made a true calculation upon the apathy and ignorance and sordidness which still retard the progress of knowledge in every land. But when parents, teachers, and overseers of schools shall demand truly philosophical books of elements—when they shall require for the young, food convenient for them, then the true natural, practical cultivator will be called to his proper work—then will he go forth as a sower in the field of the world. The soil is prepared, let the hand of philosophic instruction scatter the seeds of truth, and eradicate the weeds of error, and it will be found as profitable to sell what is good (and ten times more profitable to buy it,) as to carry on this miserable barter of lucre and the human soul.

To return to Mr Dick—he proceeds to say of these popular books, 'there is not [in them] one lesson out of twenty which is level to the capacity of the young, even though parents and teachers were to attempt an explanation of the passages which are read'—these lessons alluding to objects and events, and expressing abstract ideas, which never can be plain to any mind in any stage of progress, without a *previous course of study.* This previous course of study is what we stand in need of—the *rational elementary course.*

'The boast of heraldry the pomp of power,
And all that beauty, all that wealth e'er gave.'

Or to furnish a widely different example,

'What modes of sight between each vast extreme,
'The mole's dim curtain, and the lynx's beam;
Of scent, the headlong lioness between
Or hound sagacious on the tainted green—

are passages from well known poets, and contained in some of the books alluded to, which will serve for illustration of the necessity of a rational preparatory course. These passages are not more obscure to the unlearned reader than the far greater part of the popular collections. Of these passages it may be presumed, that not more than one individual in twenty who reads them in the senseless manner in which they are ordinarily read at school—knows what they convey to the intelligent reader; and yet with some little information of history, and some acquaintance with the constitution of animal life, read at a period when they can be understood, what a multitude of associations will they call up at once!—And we educate our children so that their imaginations are stultified from the beginning, and nine tenths of their books are a dead letter to them. In our mode of cultivation that is first that should be last. We invert the order of their ideas, and expect them to comprehend wholes when they have not understood parts.

'I appeal to every one of my readers,' says the writer above-quoted, 'if, at the age specified, they ever understood such selections, or felt gratified and improved by perusing them. It is an absurdity at once perceptible to presume that beauties of sentiment and composition, which are appreciated and relished by persons of refined taste, at the age of twenty or thirty, will be equally relished and admired by children; and yet from an examination of our initiatory school-books, it is undeniable, that, on a false principle of this kind, almost all our elementary works have been constructed.' It cannot be expected that the higher works of literature or of science are to be brought down to the immature mind. No, the mind is to be brought up to them. 'A book is not a dead thing,' said a man whose works will never die, for 'they are essentially immortal.' But in an infant's hand a book is a dead thing stamped with mystic characters—yet when he shall be taught the use of all his faculties—by a careful culture of language, and by development of its true signification, the lettered page will give up its dead, and become instinct with spirit,'—its true nature will be revealed, and it will be found various as the world we live in, clear as eternal truth, pure as the fountain of wisdom, sublime as the oracles of God.

But to compare further the books we have, with the books we need. Concerning *the books we have in our schools*—their want of adaptation to the capacity of the young is not their greatest fault; their poverty, meanness and immorality, particularly in the department of history are highly censurable. 'They exhibit scenes and sentiments which ought not to be familiarized to the minds of children, and which are repugnant to the spirit and practice of genuine Christianity. In almost every page, both of the prosaic and poetic extracts, the *war gong* is ever and anon resounding in our ears, and the confused noise of the warrior, with garments rolled in blood. Heroes of ancient and modern times, instead of being held up to execration as ravagers and destroyers are set forth as glorious and illustrious men, whose characters and exploits demand admiration and applause. To this cause may be attributed much of the spirit of warfare and contention which still reigns in the political world, and which has desolated, disgraced, and demoralized every nation under heaven. I know a teacher who has turned over page after page in some of the selections, in search of a passage worthy of being committed to memory by his pupils, and who could not in conscience fix upon any one in a long series of extracts, on account of the anti-christian spirit with which the whole was imbued.

But in fine, although the selections to which I allude were level to the comprehensions of the young, and untinged with antichristian sentiments—what is the amount of all the knowledge and instruction they contain? They embrace no perspicuous system of interesting and useful information,—scarcely any thing that bears on the cultivation of Christian dispositions,—no exposition of the scenes of nature and art in which the young may be placed,—little information respecting the works of God, the revelations of his word, or the useful inventions of men. I do not condemn such books, in so far as they may be applied to the teaching of elocution, or considered as miscellanies for amusement of persons in mature life—my main objection to them rests upon the ground of their being unfitted to interest the minds of the young, and to convey to them elements of knowledge and virtue.'

The use of extract books for teaching *elocution* without any true criticism upon the meaning of the article read or recited, is nothing at all. The design of a true and perfect elocution is to illustrate the sense of what the speaker utters. To give poetry or prose its full effect it must come 'warm from the soul, and faithful to its fires'—the spirit of a writer must be transfused into the bosom of the reciter. By his talent of appropriation he has enriched himself with the treasures of others, has taken to himself an inheritance that fadeth not away, and he imparts from the wealth and beauty of his mind what is garnered there by the assimilation of his soul with that of the orator, the poet, or the prophet. Now this divine art is never communicated by ignorance to ignorance,—or by the works of genius to emptiness and apathy—there is, it is true, a mechanism of expression—certain rules for accent, and emphasis, and inflections of voice; but to a man possessed of the genuine sympathy of taste, the mere mechanism of elocution is only a sounding brass. It has in itself none of the eloquence of feeling—it wants nature, truth, and unconsciousness, and therefore must fail in the genuine effect of natural intelligent elocution. Henderson, the English comedian, read not only with exquisite humor but sometimes with deep pathos, and was heard with corresponding emotions. On a certain occasion one of his auditory, admiring Henderson's success, in what the man deemed to be an art, at the close of one of his exhibitions bustled through the crowd, and enquired of H. who had taught him to read. '*My Mother*,' answered Henderson, to the great surprise of the curious inquirer. It was supposed he uttered this in contempt of his interrogator, but in truth, whoever it was that first fed and furnished that 'soul of whim'—whoever first ministered to his careless childhood, and first practised the powers which so charmed and delighted his hearers, developed his gifts and aided in the use of them. It was no hired man, nor book of rhetoric, nor yet one of approved 'specimens' in

poetry and prose. Cultivate the young mind in reference to other minds of like susceptibility, and like culture, and you cultivate the art of reading and speaking.

To penetrate the soul with the sense of what is worthy, true, and beautiful—to exercise the judgment and affections upon what is intrinsically right and wrong, to teach to distinguish between good and evil, is to develope the man and the race. The school and the school-book are important instruments of this culture, and these instruments are in the hands of the people for their own benefit, and for their children's children's benefit—to make these instruments suitable to their true use, is a debt of the community to itself and posterity, as much as the proper sustenance and education of a child is a debt to him from his own parents. Some further illustratton of means to this end may be drawn hereafter from the work under consideration.

FOR THE REGISTER AND OBSERVER.

THE INFLUENCE OF FASHION UPON RELIGION. NO. 2.

These, who are able to look back through a half century, can hardly help observing a difference in the general length of prayers. Formerly the quantity of devotion seemed to be measured by the number of words, or the time employed in giving them utterance. At least, there is reason to think that, in the days of our fathers, the principal prayer in the house of God could not have been reduced to eight or ten minutes without exciting complaints from many a good man or woman. That ten minutes however in any single address to the object of worship are more likely to produce their proper effect on the heart than thirty, twenty, or even fifteen, or, in other words, that short prayers are preferable to long ones may be argued from several considerations.

In the first place our Savior has expressly admonished us not to make our prayers too long. 'When ye pray, use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking.' This exhortation he illustrates by that example, or form of prayer, which is called by his name, and which, I suppose, must be regarded as a pattern for us in respect to the length, as well as the sentiments and expressions of our prayers. After this manner pray ye; 'Our Father, who art in heaven, &c.' We may farther observe that the prayers offered by our Savior himself, so far as they appear on record, are generally distinguished for their brevity. That in the 17th chapter of John is much longer than any other, and still, I think, it would be uttered in six or seven minutes.

The apostles appear to have copied their master in the length of their prayers. The longest prayer, which has come down from them, and that on a very interesting occasion, is found Acts xiv. 24—29 and is contained in six verses. Some of the prayers in the Old Testament are much longer, but no one of them, I believe, so long as we commonly hear twice in a day, at least, in our Christian assemblies; and, beside, it is to be remembered that the ancient people of God are not in this respect the patterns we are to follow. Secondly, there is at the present day a general impatience of long prayer; a prevailing wish that they should be abridged; and that, not only among the thoughtless and indevout, but among the more serious. This impatience may be unreasonable, but still it is to be regarded and allayed. So far as it is excited, it will prevent all beneficial effects from the exercise; as there is a perfect discordance between impatience and devotion. We may tire out patience, but not impatience. The latter cannot be subdued by prolixity or perseverance. It will be of little avail to remind the complainer of the protracted exercises of our fathers, which many of them listened to without weariness. So long as he finds that his devout feelings are rather quenched than quickened by long prayers, he will continue to remonstrate, or at least to indulge the paralyzing wish for the amen. In comparing our situation with that of our fathers, we may observe one difference, which will in some measure account for the present calls for shorter prayers. The pews and breast works in our old churches were much higher, than those of the present day, and afforded no small relief in supporting the body in the standing posture of prayer, a relief of which we are almost totally deprived.

S. W.

DESCRIPTION OF ALTON.—UNITARIAN MISSIONARIES IN THE WEST.

We copy the following highly interesting intelligence from a letter published in the January No. of the Western Messenger. The letter was written by a valued friend and brother who has been for many months laboring for our cause in the South and West. We heartily wish him a continuance and increase of success. And are glad of an opportunity to express our obligations to him, and his fellow laborers in the west, for their interesting communications, and their truly exemplary zeal.

I stopped in the beautiful cities of Cincinnati and Louisville but a few hours, and of course have no particulars to give. I arrived at Cincinnati, Sunday morning, when the first bell was ringing for church, and had just time, as my passage was engaged through to Louisville, to run up to the Unitarian church where I found the sexton, and offered to supply the pulpit if my services were needed, intending to have stopped a few days if the pulpit had been unsupplied. I found however that Mr. Osgood had arrived the day before from Louisville, and was suplying the pulpits in both cities. Some body must be under great obligations to this gentleman not only for over-looking the not trifling distance of one hundred and fifty miles which he has repeatedly travelled to preach alternately to two parishes, but also for editing, and editing finely too, several numbers of the Messenger and writing nearly all the articles himself.

I preached two Sundays in St. Louis while Mr Elliot went to Peoria, and was glad to see that he had gathered in so short a time an excellent society, which was on the increase, and that a beautiful brick church was fast going up in a central part of the city, which will be dedcated next summer or fall. Too much praise cannot be given to Mr E. for the great exertions and sacrifices he has made to build up the cause in this region. He is held in high estimation by his society. The last time he administered the Lord's Supper, there were about thirty communicants.

I have been in Alton several weeks, but have preached only two sundays, and it was with the greatest difficulty that this was accomplished, not because we had not warm friends here, but the place was excessively crowded, and we could obtain no room to preach in. The first evening I arrived it was quite late, and the Hotels not only full, but crammed. I had a mattrass on the floor with fourteen others in the same room, who were similarly accommodated, a proof at once of western emigration, and the prosperity of the place. The first Sunday I was obliged to omit preaching, and after seeking a room in vain through the week, and being denied by one sect their room for the afternoon, when they would not occupy it, I offered to preach in the open air, but fortunately for my lungs, through the kindness of a mercantile firm, who were building a new store, we were offered the second story which was half finished. We accepted the offer, and placing a table upon some candle boxes for a pulpit, and rough boards upon a similar foundation for seats, we managed matters very well, and notwithstanding the location was bad, we were gratified with seeing, three out of the four times we had service there, an audience of from seventy to an hundred persons. Since then, we have had to suspend services, but shall soon have a good room. No funds have as yet been raised, but the Society was organized a few evenings ago, under the name of 'The first Unitarian Society of Alton.' Officers were appointed, and other necessary arrangements made, and if no disaster happens we may look for fair success. A few years ago the only house of worship was a little log cabin, which would hold with squeezing, fifteen or twenty people, though so large an audience as that was not to be had. It is now a shell, surrounded by substantial dwellings, and improvements in their incipient state. Merciless innovation, has sapped its foundations, and it stands in 'extreme extremities.' In Lower Alton alone there are besides ourselves an Episcopalian, Presbyterian, Methodist, and Baptist Society,—three commodious and handsome houses of worship, besides a large and beautiful one of stone nearly finished for the Baptists. The Episcopalians will build in the spring, and we *hope*, the Unitarians. The Catholics will probably soon build a church in Middletown, between this and Upper Alton. Middletown has already several fine houses of stone and wood, and is rapidly improving. It is matter of rejoicing, that the Catholics mean to build, for there is a considerable number of them here, and more are very much wanted as day laborers. *Matured* Catholics, we can scarcely hope to convert, and even if their religion does not exercise the most complete moral influence on them, it at least exercises a partial one, and we had better have good Catholics, than bad Protestants. Upper Alton is situated in a beautiful plain, some distance from the river, is reported to be much more healthy than this place, and will be in a few years a very handsome town. Many of the dwellings are handsome, and one nearly finished is as princely a mansion, as you can find any where. It has two beautiful stone churches nearly finished, and several denominations. The distacne between Upper and Lower Alton is only two miles, and including Middletown, there is a population of about four thousand, composed chiefly of young, active and intelligent men. Few places do more business in proportion to the population than Lower Alton. Descriptions of it have been outrageously exaggerated, and some pleasant comparisons have been instituted by the sanguine, between it and the Western *cities*. One has described it as a Paradise in appearance, and another has gone to the other extreme, and shamefully abused it. The truth is, that it is not very prepossessing in its present appearance, having its site upon irregular bluffs, and almost every thing in an incipient state. In rainy weather it is a most deplorable mud-hole; but they are fast grading the streets, and will ere long pave them, and lay side-walks. Noble warehouses have been built and are being built, as well as dwelling houses. A New Hotel is just finished, and the foundations of an immense one laid. It now numbers from fifty to sixty stores, or mercantile houses, besides a considerable number of mechanical and manufacturing establishments. Of the mercantile houses we now number from fifteen to twenty, who confine themselves wholly to jobbing and wholesaling. Our merchants are almost daily in the receipt of goods from New Orleans and the different ports on the Ohio river. Indeed we may safely say, that scarcely a day passes that does not witness the discharging and receiving of freight at our wharves. The place is considered unhealthy, and really is so, during a few months in the year, owing to the rich bottom land across the river, which is unploughed in the spring, and when the wind is in this direction probably wafts miasmata across, which produce fevers, &c. Still the width of the river is a considerable protection, and much of the ill health may fairly be attributed to imprudent exposures, and the discomforts inevitably belonging to new settlements. Land and rents are held immensely and ridiculously high, owing in part to previous sales, and the speculative mania, which has run very high here. Land in a great part of the town is held at one hundred and one hundred and fifty dollars a foot, which retards the growth of the place.—The scenery is quite pretty. From my window I have a beautiful view for a mile and a half down the river, where are planted two beautiful islands, nearly opposite the mouth of the Missouri, the beautiful 'Mother of the Waters,' which I can partially discern in a clear day, and will be perfectly visible when the land is cleared, but at present,

'The lumber stands
Perilous and fixed by its own massy weight.'

Our brethren farther up the river, have called Alton, 'The Grave Yard of Illinois,' and there has been some reason for the compliment, but they will soon have to give it up. I shall conclude with saying, that if no disaster befalls Alton, it will be, before many years, a large, wealthy, and not unsightly place. The finest site in town, is given to the *Penitentiary*, probably out of compassion to the unfortunate condition of the occupants. Every one knows how the most beautiful scenery is marred by the newness of a recent settlement. Half graded streets, half finished buildings, timber, bricks and mortar piled helter skelter every where, are not poetical, and they do not come pleasantly between your eye and things that are so.—People must look at such places, as they exist in the future. The Anniversaries of the State Bible, Temperance and Sunday School Societies, commenced last evening, but I must close a letter already too long.

Yours truly, C. A. F.

NOTE.—Since this was written, application was made to one of the Methodist Societies, for the use of their church in the afternoon, when they would not occupy it. It was cheerfully granted, and accordingly we worshipped there yesterday afternoon, (Dec. 4.) It rained quite hard, and on such occasions, it is very difficult moving about here, on account of the mud. We had, however, a respectable audience. Rev. Mr Howard, and the Rev. Mr Johnson were both present; the latter is the regular officiating minister. The former occupied the pulpit with me, made the concluding prayer, and read the closing hymn. After the great difficulty we had in obtaining a place of worship, this liberality was exceedingly grateful. We shall continue to worship there, till we can procure a room. C. A. F.

FOR THE REGISTER AND OBSERVER.

Portland, Jan. 6, 1837.

Mr Editor,—You will permit me, as a friend to you—to the paper of which you now have the charge—and to that cause, which lies near to your heart, and in the support of which you seem to be so ready to put forth labors abundant, to welcome you to your new and trying but highly important vocation. You succeed one, whom we all love and respect—one, whose pen we have delighted to follow and by whose prudent and wholesome councils we have all I trust been edified. You succeed to laborious duties—to a trying task. May you find strength to perform your duties and support in your trials in the consciousness that you are laboring for high and holy purposes. May you be cheered onward in your course by the warm hearted sympathy—and the active co-operation of your brethren in Christ. You call upon your brethren—I for one admit the justness of the call and will endeavor as far as in me lies to meet it during your editorial career frankly and faithfully. Indeed, my dear Sir, this is a subject upon which I have thought much and felt deeply—I have watched, carefully, for the sources of interest in the religious news-papers of other denominations. And I am satisfied that much of that interest—much of the freshness and spirit of those papers is given to them by the free and frequent communications from friends of the respective papers in all parts of the land. I have thought too that in this respect our ministering and other brethren of ready pens have been in fault. We want original matter say all. Then write, say I—write for the columns of the Register. We want variety, say all. Then write, say I, write for the columns of the Register. If the Editor can be permitted to lay before his readers three, five or seven original communications each week—these with his own remarks will give original matter, and much variety. They will also suggest a greater variety of topics for the thoughts and pen of the Editor. We want short articles full of pith and point, say many. Then write, say I—write for the columns of the Register just such articles as you would wish to see. Make them as short and as full of pith and point as you please. We want the Register to bear a more general aspect, say some—to be not a local and City paper in its character but an instrument of general and universal interest and profit. Then write, say I, write for the columns of the Register. The Editor is not possessed of ubiquity—he must dwell in the City and must direct his attention to the things which are immediately around him and passing upon his notice. He may not touch upon topics which are most interesting to you who are at a distance from the City—because they may not be brought to his notice. What then. Write yourself and bring them to his notice. In this way, if all from all parts of the land will send free and frequent communications the paper must and will bear a general aspect—it cannot be a local and City paper in its character—and the Editor I am sure will rejoice in this sympathy and co-operation. We want more intelligence, says one, not merely of the number of societies and ministers of our faith—but of the exertions which are made and the movements set on foot in the different parts of our land. What shall we do. The Editor must be in his chair. He cannot be every where—and see and know and tell every thing. And remember that if you want to know what others are doing, they may feel the same desire to know what you are doing. Write then—and tell them what you are doing—and you need not fear but that they will respond to your kindness. And we shall have the intelligence you desire. But we want to hear what other denominations are doing. What then. Look around you and see what they are doing in your region—and write and let us know, especially if it be any thing praiseworthy—any thing from which we may learn—and by which we may be provoked to good works—and we will write and tell you what they are doing in our region. And thus we shall have the desired intelligence in regard to other denominations. We want to see a stronger feeling of sympathy it is said among the different portions of our scattered denominations. How shall we secure it. Write, I say—write frequently and freely from all parts and then as we become acquainted with each others feelings we shall become more interested in each other. We shall be drawn together—imperceptibly to ourselves it may be—but still drawn together by a constantly strengthening bond of sympathy. We want the truth clearly stated and ably defended says one. Then write and state clearly and defend ably the truth. Or if you do not feel competent to the task—still I say write and propose your queries. They may be answered by some one of the many who can state clearly and defend ably. We want more attention to heart religion, says another. Then write from the overflowings of your own heart and you may rest assured that you will strike a chord and call forth a harmonious response from the hearts of many readers. We want to see the missionary cause brought more prominently forward and a deeper missionary interest excited. And who so well qualified to begin the work as he who feels this want and is himself deeply interested in the cause. We want to see an independent and manly notice of all new books which may be published especially by members of our own denomination. Then write in an independent and manly manner your own opinion of any new book you may read. Send it with your initials or well known signature—and let it go for what it is worth at your opinion. In short, Mr Editor, I do most sincerely hope that our ministering brethren and those of our laymen who hold a ready pen will whenever they are prompted to complain of any want in the paper at once sit down and write—meet the want or call upon others to meet it. I do hope that we shall one and all admit the justness of your call upon us and arouse ourselves to meet it promptly and faithfully.

But what shall I write, says one—write? There is enough to write. I once had a conversation with the Rev. Mr Peabody one of our brethren in Springfield upon this very point. And he assured me that scarcely a week certainly not a month ever passed without furnishing some incident in his conversation with his parishioners—or in some other way which would make an interesting and improving article for the Register. As it was with him—so if we will but direct our attention to this point it will be with us all. Scarcely a week certainly not a month will ever pass—without some incident occurring—some thought being suggested or some query excited which if made known through the columns of the Register would do good—excite interest or call out others. Let me illustrate. A few weeks since I sent to the Register a few remarks upon Sunday School libraries. In your paper of to-day they are answered. Now I have been profited by this answer—though I shall offer a remark or two further upon the subject and suggest a query or two to your correspondent P. in some future number. Still I thank him and confess myself profited by his remarks. But the point I would illustrate is this—those two articles have excited more interest in your readers and perhaps done more good than the same remarks in an essay upon the subject. You well know that if two individuals stop in the street and enter into an earnest and lively but kind discussion it will be but a few moments before they will be surrounded with listeners. So if two individuals who happen to differ in opinion—engage in a lively and Christian-like discussion in the columns the attention of many readers will be excited. But many will say we have not time. Time! Cant you write a free and familiar letter upon a subject in which your feelings are at the moment deeply interested. The difficulty is you think you must write a labored dissertation or a polished essay. These are well in their place but they are not always necessary. But we have no *knack* at writing for the papers. Knack—I once heard the late Dr Porter in answer to this objection say *'we must make a knack.'* But enough. Excuse my free and too much extended remarks. I have had your paper in the house but an hour or two. But when I read your call upon the brethren—it touched my feelings, and I dropped the paper, took my pen—and have in the phrase of our brethren of another denomination 'freed my mind.' Do with my epistle as may seem to you fit. Welcome I say to your labors and trials—a God-speed be with you in your course.

Yours truly, J. W.

THE LITTLE GIRL AND THE DARK GRAVE.

There were in the southern country, a father and mother who had a lovely little daughter of three or four years of age, their only child. After some time her health declined. She began insensibly to pine away, and all efforts employed by her physician seemed to be unavailing, until at length he was constrained to communicate to her distressed parents his conviction that the child could not long survive. The little one herself began to suspect the same thing, and one day, as her father sat by her bed-side, she fixed her eyes on his face, and said, 'Papa, does not the doctor think I shall die?' The father did not conceal from her the truth; and on learning it, her little countenance immediately fell.—After an interval of silence she said, 'Papa, the grave looks very dark. Oh, it is very dark indeed!

'Papa, won't you go down with me into it?'

The father was much moved, but endeavored, as well as he could, to make her comprehend the impossibility. She then said,—

'Papa, won't you let mamma go with me?'

To this question he had to give a similar reply; on which the little sufferer turned her face to the wall and wept. But while she wept like Hezekiah, she had also learned to pray like him, and after having in her own simple way, poured out her heart to God, she turned to her father, with a cheerful countenance and said, 'Papa, the grave is not dark now, I know that you and mamma can't go with me, but Jesus will go with me to the grave.'—*N. Y. Obs.*

CHRISTIAN REGISTER.

BOSTON, JANUARY 21, 1837.

FELLOWSHIP WITH UNITARIANS.

We present our readers with the following article, copied from the *Boston Recorder* of the last week. It is interesting as exhibiting the feelings of certain of our Christian brethren, styled Orthodox, in regard to the custom which is of late becoming less uncommon and remarkable, of the members of their churches mingling with us in meetings for the promotion of religion.

When we first read it over, our heart was moved to make some comments upon its spirit, &c.;—but, remembering that we live in the nineteenth century of the Christian Era, and in the metropolis of New England,—and calling to mind the mutual dissensions, and imputations of heresy &c., so frequent and lamentable among the churches of the Orthodox fraternity,—and considering that the course of events, and the progress of religious freedom are preparing the best commentary upon all such scriptures—it appeared to us better, on second thought, merely to republish the article, and let it speak for itself.

FELLOWSHIP WITH UNITARIANS.

In another column will be found a notice of the 'Sunday School Society.' It is unfortunate that the name so nearly resembles that of the Mass. Sabbath School Society, that one is in some danger of being mistaken for the other. It is desirable that those who attend religious meetings should know where they are going, and whom they are to meet. On this occasion, we see no reason why Orthodox people, who wish to witness a Unitarian S. S. meeting and hear Dr Channing's eloquence should not attend; provided they can do it without neglecting their duty at some other place.

By this remark we do not mean to encourage the practice, perhaps rather increasing of late, of mingling with Unitarians in meetings for the promotion of religion. Such intermingling is as much as to say, that their religion and ours are substantially the same, and that we wish for the promotion of the religion which they are engaged in promoting,—that is, of Unitarianism. Those who attend such meetings, perhaps, do not understand it so; but the world does understand it so, and no possible explanation can prevent it. In view of the world, such an attendance is an endorsing of Unitarianism, as a safe religion; and, as actions are thought to speak louder than words, will nullify all those concerned can say to the contrary.

We do not mean, by these remarks, to denounce Unitarians as heirs of perdition. Their final destiny is to be decided by their final Judge, and not by us. When they say 'we have no right to send them to hell,' we readily grant it, and add, neither are we obliged to send them to heaven. We know not how much goodness may be in their hearts, which does not appear in their creed. All we have to say is, that their doctrines are considerably less than the whole gospel; that some of them are at variance with some important parts of the gospel; that receiving all the truths which are contained in Unitarianism, does not make one a Christian; that opposition to the truths which they oppose is a dark sign; and that, while the state of the evidence is as it is, we must be excused from uttering any word or performing any act, which will be understood to imply any opinion concerning their final destiny, or their present acceptableness in the sight of God. Especially, we must utterly refuse to testify, by word or deed, that we think Unitarianism a safe religion. By refraining from all acts of apparent Christian fellowship with them, we do testify that all we know of them does not amount to evidence of Christian piety; but further than this we pronounce no judgment.

N. B. In connexion with the above, and in contrast, we cannot forbear to publish a brief extract from a letter which we lately received from a venerated friend—once our Instructor—and for about fifty years a faithful and exemplary Parish Minister in New England; but who in consequence of some of the severe infirmities common to the aged, has within the last year, retired from the charge of a church.

(It may be of importance to mention that there *is a Unitarian Society* in the town in which he resides.)

* * * * In retiring from the stated ministry and in fixing my residence in this place, I can now perhaps more at leisure mark the deepening shades of that fast approaching night in which no man can work: and I may possibly be allowed to prepare with more undisturbed diligence and devotedness for that day on which every work will be brought into judgment. I have the impression however and cherish the belief, that we are never better prepared for our Lord's coming than when actively engaged in the discharge of duties performed in the spirit of obedience. 'Blessed is that servant whom his Lord when he cometh shall find so doing.'

I do not wish to become at once a cipher in the Christian community, but hope to be of some little use in the contracted circle of my influence. My children here attend *Church*, and, I have reason to think, are episcopalians upon principle. Under existing circumstances I have made up my mind to attend church with them at present. There are some forms of expression and some doctrinal sentiments, which are far from according with my views, but I am pleased with the prevailing spirit of the service, and I think well of the directness and pungency of the preaching I hear. It is not for me to disclose and point out what some call inconsistencies in other sects, nor to raise objections and cherish opposition to systems and forms which others adopt and value; but it is for me to avail myself of privileges, means and helps for becoming more filial in temper and deportment, more heavenly minded, and better fitted and prepared for the closing scene. In making use of these privileges, means and helps I may hope to produce some salutary effects upon those around me, and may at the same time feel myself enjoying communion with God and borne onward in the pathway to Heaven.

DR CHANNINGS LECTURE TO SUNDAY SCHOOL TEACHERS,

on Tuesday evening, at the church in Federal Street, was listened to with earnest and uninterrupted attention by a crowded audience. If it were not to be printed—for it certainly will be—we should take great delight in furnishing a copious analysis of it for the benefit of those of our readers who were unable to enjoy it with us. The train of thought was so perfectly lucid and connected—that it would be comparatively easy to recall its leading ideas, which must have left a well-defined and deep impression upon the minds of all who heard.

It was truly a life-awakening lecture. It communicated new ideas; suggested many interesting trains of thought; revived and systematized one's old notions—and while it enlightened, and led on the mind—it inspired and warmed the soul with somewhat of celestial fervor.

The grand points of the Discourse were the four following—(which in the opinion of Dr C. if fully treated would completely exhaust the subject) viz. I. the true *principle* on which Sunday schools should be established—FAITH—and this, 1st, in God—as a Father, actually and deeply interested in every child, present in the school &c. 2d, *in the child*—capable of receiving, and enjoying, and being infinitely benefited by religious instruction; not totally depraved; not wax to be moulded, or a block to be shaped; but a mighty self-agent to be furnished with the motives and means of self-control. 3d, *in Christianity.*

II. THE OBJECT OF SUNDAY SCHOOLS. The developing of inward life, &c. This topic enlarged upon in a most glowing and impressive manner.

III. WHAT SHOULD BE TAUGHT. The Gospel itself—not a catechism, a dead letter, a petrifaction—not system of doctrines (for this belongs rather to the end than the commencement of education.) But the Gospel itself—many, and all accounts, the best manual—Under this head the speaker made some remarks in the very highest style of sacred eloquence, upon the true spirit of Christ's character.

IV. HOW SHOULD THESE THINGS BE TAUGHT. This is a consideration of greatest importance, and teachers should attend to it more carefully—*In love*; *cheerfully*; with the earnestness of reality; graphically; cultivate power of lively description; arrest attention; single out great points—&c. &c.

The *peroration* was in Dr C.'s happiest style both of composition and delivery. He spoke in a most earnest manner of the dangers of the present times;—showed how Sunday schools grew naturally out of the increasing knowledge of the age, by which *many* are *qualified* to become teachers, and therefore feel the *call* to teach; and pointed at these institutions as among the mightiest garrisons for the defence of the young soul, and the security of humanity's future.

This is a meagre outline of the address—which is written upon our hearts—and which we hope will soon be distributed far and wide. All who heard it, of whatever denomination, must have acknowledged it to be in the spirit of Him, who, in the words which were selected for the theme of the Discourse, '*Took little children in his arms and blessed them.*'

WESTERN MESSENGER, NO. VI. VOL. II. January, 1837.

This periodical is always welcomed as it reaches us after its long journey from our distant brethren. It has been nobly sustained during the period that it has been struggling into notice. We trust that the most trying days for its Editor and his associates have been numbered and finished, and rejoice to learn that it begins the new year under brighter auspices.

The present number is inferior to none previous in spirit and interest.

German literature is placed largely under contribution for the entertainment and instruction of our Western friends; and in our opinion, gives not the least charm to the pages of the Messenger.

We recognize the spirited and graceful touches of a skilful poet and early friend, in the following, which we cannot forbear to transfer to our columns.

VIADUCT OVER THE LITTLE CONEMAUGH, PENNSYLVANIA.

Along the route of the Pennsylvania Canal, are some scenes of unsurpassed beauty and grandeur. Two in particular, we think, will one day be world-renowned, on account of their singular beauty. One of these is near the Juniata river, where the stream is shut in by enormous hills—the other is where the Alleghany Portage Rail Road passes the Little Conemaugh, on a Viaduct, of a single arch of massive masonry, one hundred feet in height, and eighty feet span.

Were we 'the first, who ever burst
Into the silent' scene;
Not more amazed could we have gazed,
Nor more delighted been.
Giants, to make our road a march,
Broke through that rocky wall,
Then piled up this stupenduous arch,
To take us o'er the fall,
Where, far below, the waters go,
The mountain spur bent round;
While lifted high in upper sky,
Great hills the landscape bound.

Why beat the heart with sudden start?
Arose that joyful thrill
From this lone work of human art,
This work of thought and will?
Or was it nature's beauty wild,
Which touched our feelings so?
These circling peaks with forests piled,
This calm blue stream below?
Full oft we've been where we have seen
The mighty dome and tower;
Spires, springing light to wondrous height;
And wandered many an hour,
Through tangled woods, by far stretched seas,
Where nature reigned alone,
Mid mountain forms, more vast than these,
On more imperial throne.
Entranced and moved, as ne'er before,
By forest gloom or ocean shore,
Still vale or crowded town;
What doth it touch within us then—
The arch sublime, the stately crown
Of this high mountain glen?

Oh! where the busy city rears
Its spires, its towers, its dome;
Where nought but plan and thought appears,
The heart is not at home.
And where the lonely traveller treads,
Where nature wild and free,
Its aimless luxury dispreads,
It tires the mind to see.
We need the earnest hand of Art,
And nature's impulse dear,
To fill at once both mind and heart,
And such their union here.

OVERSEERS OF HARVARD UNIVERSITY; COLLEGE-LIBRARY, &c.

The annual Meeting of this Board was holden in the Senate Chamber on Thursday last; and was, as is usual, opened with Prayer.

The Reports of the various Committees appointed at the last annual meeting to visit the College at the annual exhibitions and to examine the classes in their respective studies were communicated, together with the Annual Report of the President. From all which it appeared, that 'the moral conduct and attention to studies of the under-graduates have been, during the past academic year, highly satisfactory.'

The resignation of the Hon. Francis C. Gray as a member of the Corporation was Communicated, and the choice by that Board of John A. Lowell Esq. to fill the vacancy thus occasioned, was presented for confirmation.

The Rev. Alexander Young of this city was chosen a member of the Board of Overseers in the place of Rev. James Walker D. D. resigned, he having previously been elected a member of the corporation.

A full and interesting Report was exhibited on the state of the Library, noting the additions made during the year, the books missing, and setting forth the great deficiencies in several departments, and more especially of *modern* literature and science, which urgently invite supply. Harvard College Library, valuable as it is in some important respects, and favored, as it has been, by the munificence of individuals, is exceedingly deficient in recent publications. Few of the best books published within the present century are to be found there. We invite the friends of the College to consider this urgent want of our ancient and honored seminary. And especially now, as through the munificence of the late Mr Gore, it is contemplated that a building should be speedily erected for the accommodation and security of the Library, in a manner worthy of the design and of perpetuating the memory of its generous founder, no fitter occasion, it would seem, could present for supplying the deficiencies of the Library itself. We beg leave respectfully to commend the subject to the consideration, and to the patronage too of the friends of science and of our cherished Alma-Mater, whether they be of her sons, or of the affluent and liberal of our citizens of any class.

At this meeting the choice of John Ware M. D. as Hersey Professor of the Theory and Practice of Medicine in the place of Dr James Jackson resigned was also confirmed; and other elections by the corporation of officers in the immediate instruction or government of the College, were presented, to be acted upon at the adjourned meeting of the Overseers on the second of February next.—[*Communicated.*]

OBERLIN COLLEGIATE INSTITUTE.

We have received a Cataiogue of the Trustees, Officers and Students of the Oberlin Collegiate Institute at Oberlin, Loraine Co. Ohio. Though the Institute is in our opinion somewhat *exclusive*, yet for its many excellent objects and plans we cordially wish it success.

Faculty.—Rev. Asa Mahan, President, and Professor of Intellectual and Moral Philosophy. Rev. Charles G. Finney, Professor of Didactic and Polemic Theology. Rev. John Morgan, Professor of the Liturgy of the New Testament, and of the History of the Christian Church. Rev. John P. Cowles, Professor of the Liturgy of the Old Testament, and of the History of the Jewish Church. Rev. Henry Cowles, Professor of Languages. James Dascomb, M. D. Professor of Chemistry, Botany and Physiology. Rev. George Whipple, Principal of the Preparatory Department. Mrs Alice W. Cowles, Principal of the Female Department.

Summary.—Theological Department 58, Collegiate Department 95 Shorter, Course Department 13, Male Preparatory Department 52, Young Ladies Department 92, total 310.

The preceding catalogue does not include about eighty Preparatory students, transferred to the High School of Elyria, and to Auxiliary Schools at Austinburg, Sheffield and Abbeyville.

THE CORRESPONDENCE AGAIN.

Our readers may remember that we lately published two letters—one from Dr Porter, and the other from Dr Woods—relating to the schism in the Presbyterian Church. These letters were copied from the '*Presbyterian*.' We perceive the following additional information in that paper of Jan. 14.

The publication of Dr Porter's Letter to Dr Beecher has awakened the wrath of the Editor of the Boston *Recorder*, who charges us with being 'guilty of a violation of confidence towards the venerable dead.' The charge is intemperate and unjust. The Letter was placed at our disposal, with an assurance that Dr Porter had permitted one or more copies to be taken of it; this we regarded as a virtual publication of it, and as indicative of his willingness thatothers,besides the person to whom it was directed, might have access to it. We have clearly then been guilty of no violation of confidence. The publication at this time was important to show, first that there were some good and eminent men in New England, who abhorred the errors of the New Divinity as much as the Calvinists of our own Church; and second, that Dr Wilson in instituting process against Dr Beecher had just cause, and had not been influenced as had been alleged by mere personal pique.

PLYMOUTH COUNTY CIRCULAR.

This interesting document will be found among our columns. We look with much sympathy upon the spirited efforts which our friends of the Old Colony are making in the cause of Education.

We were lately indebted to them for a glorious move towards the *Universal Union* of the members of Christ's body, by bringing together Sunday School Teachers of different denominations.

We hope that their present stir will work to bring about some substantial good.

THE SUNDAY SCHOOL TEACHER, AND CHILDREN'S FRIEND. Jan. 1837.

We have, from its commencement, always regarded this small, but in no respect inferior, periodical, with much interest. It originated in a sincere desire on the part of a few Teachers, deeply interested in Sunday Schools, to supply a demand, which had come to be urgent, for a publication devoted expressly to the interests of their holy cause—a publication which might furnish religious instruction and innocent entertainment to the young; offer to Teachers and Friends of S. S. a ready medium through which they might communicate more widely the results of their speculations and experience; and which, withal, might operate as a bond of Union among the scattered fellow workers in the same great calling, and a mutual stimulus to exertion.

These important, and highly commendable purposes, we think, have been hitherto very well answered. The first volume, which ended with the past year, and of which a Table of Contents is before us, contained many excellent pieces both of prose and poetry.

The first No of the 2d vol. is interesting—we hope the *Teacher* may scatter its good seed over a wider field—the *Teacher's Friend* have access to thousands of young minds and hearts.

JERUSALEM, PALESTINE, AND EGYPT.—Mr. Catherwood's Lectures on these places were so well attended last week, that he has complied with a request to repeat them on Monday, Tuesday, and Friday evenings of next week, at 7 o'clock, and also, if sufficient encouragement should be offered, to deliver a *day course* at 3 o'clock on the same afternoons. They are to be delivered at the Odeon, as before; and we hope will be fully attended.

N.B. We published in the Register of the 7th, at the request of a venerable friend,and highly esteemed correspondent, an article entitled, '*Proposition for a Safety Fund*, in which occured an omission of several words in the eighth paragraph relating distilleries. In the latter part of the paragraph it should have been read thus—*Convert them all into Conservative Establishments for the safe keeping, employment, and reformation of vagabonds, drunkards and gamblers.* Another column from the same author may be found on the first page—'Inquiries resulting from admitted Facts.'

NEW PUBLICATIONS.

THE HARD TIMES.—A discourse delivered in the Second Unitarian Church and also in the First Parish Church, Portland, Sunday, January 1st, 1837, by Jason Whitman. Published by request. Portland: ArthurShirley, Printer. 1837.

Motto. Can ye not discern the signs of the times. Matt. xvi. 3.

Mr Whitman attempts in this discourse, to ascertain the causes of the present severe distress, point out the duties at this time peculiarly incumbent upon us, and offer a suggestion as to the improvement we should make of the scenes through which we are now passing. His remarks, we think are exceedingly well timed, judicious, and forcible. There is a peculiar directness, and glowing earnestness pervading the whole discourse which must have rendered it very impressive in the delivery. We hope, and have no doubt that it will answer its designs, by adding its mite to the happiness, virtue, and progress of humanity in the year 1837.

A NEW YEAR'S GIFT.—Lessons on the Lord's Prayer in a series of addresses delivered to the South Parish Sunday School by a Teacher. Portsmouth N. H. 1837.

A neat little book written in an easy and plain style, and characterised by good sense, and pious feeling.

It was printed for the pupils of the South Parish S. S. as a token of affection, and was doubtless, an acceptable New Years Gift from their kind and faithful Teacher.

A Good Life, selected from the True Plan of a Living Temple, with an Introductory Essay by John Brazer. Second edition. Boston, published by Joseph Dowe.

It is very gratifying to find that this excellent book on Practical Religion, has met with such a rapid sale, that a new edition is so soon issued.

It certainly argues well for the devotional taste of our community, that a work of this character has proved so decidedly popular. We are fully persuaded that such books are much wanted; and that they will exert a peculiarly salutary influence at this day.

GREEK TESTAMENT.

Greek Testament with English notes, critical, philological, and exegetical, partly selected and arranged from the best commentators, ancient and modern, but chiefly original. The whole being especially adapted to the use of academical students, candidates for the sacred office, and ministers: though also intended as a manual edition for the use of theological readers in general. by Rev. S. T. Bloomfield, D. D. F. S. A. vicar of Bisbrooke, Rutland. First American from the second London edition. In two volumes. Boston: Perkins and Marvin. 1837.

The publishers of this highly important and quite celebrated work, are deserving of all praise for their successful efforts in bringing it, in such a beautiful and accurate form before the American public.

It will be a splendid addition to the library of the critical student of the New Testament.

Without hazarding any opinion with regard to the correctness of all the views of Dr B. and the results of his exegetical study, as embodied in the copious notes, we most cordially assent to the generous suggestion of the learned writer of Preface to the American edition, that 'an effort like this, to aid in the study of the New Testament original, and to promote critical and exegetical knowledge among the ministers of the Gospel, deserves approbation and patronage, even from those who cannot give to all the sentiments which the work contains, their unqualified approbation.

Dr Bloomfield 'possessed of a sound and sober judgment, of a discriminating mind, and having been long conversant with a wide field of classical Greek study'—may naturally be supposed to be well qualified for the present undertaking.

In the second edition, which is here reprinted, the editor states that he has embodied the results of an attentive study of the reformers, Luther, Calvin, and Melancthon; that he has carefully revised the punctuation, and the marginal parallel references; that he has discussed more amply the claims and merits of various readings, and also various Greek and Hellenistic idioms, and introduced a far greater number of illustrations of phraseology from classical writers, and from Philo Judæus and Josephus. He has also given more regular and copious introductions to all the books of the New Testament. Some of the earlier annotations have been entirely rewritten, and many others on the more difficult passages have been greatly enlarged.

The condensation in the mode of printing has made room for all this additional matter, without enlarging the size or the price of the book; and, in this condensed form, the American publishers now proffer the work to the public.

As to the care bestowed on the printing, the work will speak for itself. It has been executed at the University Press, Cambridge; and those who are acquainted with the character of the gentlemen who have the control of this establishment, will be slow to believe that the mother country itself can furnish superintendents and correctors, who are more skilled and accurate than those who conduct this business.

We are very happy to learn that Mr C. T. Brooks, has received an unanimous Call from the newly gathered Unitarian Society in Newport R. I. to become their Pastor. We cordially congratulate this Society on account of its rapid growth,its unanimity, and its excellent prospects. What better evidences could we desire that the smile of a kind Providence shines upon them.

MASSACHUSETTS LEGISLATURE.

Massachusetts Legislature.—The Governor's Council consists of the following gentlemen viz, Benjamin Russell, Sidney Willard, Warren Lovering, Asa W. Wildes, Edward F. Jacobs, Benjamin Rodman, Samuel Mixter, John Howard, and Zenas Crane.

The newly elected members of the Council having accepted, and been qualified as the laws require, and the organization of the Government being thus completed, the Governor met the two Houses in the Representatives chamber and delivered his annual Speech, in which he gives an interesting view of the condition of the affairs of the Commonwealth. The various institutions of the commonwealth, referred to in his speech are represented as in a flourishing condition. In his reference to the abstract of the returns of the schools of the Commonwealth, prepared by the Secretary of State, he says,—

I am persuaded that this document will be regarded with great interest by the Legislature. The fact that a sum of money, exceeding the whole public expenditure of the Commonwealth, is raised by taxation and voluntary contribution, for the support of schools, must be deemed, in the highest degree, honorable to our citizens.

An alteration is wisely suggested of the law, in regard to the principles of distribution of the School Fund, so that it be apportioned, not to the population, but in the ratio of the annual voluntary taxation of the several towns for the support of schools. In this manner the fund, instead of being useless and worse than useless, becomes at once the stimulus and the reward of the efforts of the people. This suggestion of the Governor we deem exceedingly important to the interests of education.

The following are the closing paragraphs of the Speech.

Such is the condition of public affairs, as far as it is my duty to submit it to the Legislature. It exhibits to our contemplation a degree of public prosperity, if not perfect, at least rarely equalled. It is the picture, hastily sketched, of a part of the public establishments of a commonwealth, happy within itself, in all the functions of self-government, and strong in the strength of a powerful confederacy; happy in the cherished memory of worthy ancestors, in a singular approach to equality of fortune in the great body of the people, and in the *great elemental liberties of speech and the press*; happy in the administration of equal justice, in numberless institutions for education, charity, and moral and religious culture; and in the constant presence and kindly exercise of that spirit of christian benevolence, which after exhausting all the common offices of social duty, has carried hope to the convict's cell, taught the blind to see, the deaf to hear, and restored the light of reason to the bewildered mind.

These are the blessings, which the government of Massachusetts, by an action felt only in its benefits, secures to the People. They constitute a heritage, which we are bound, by the most sacred obligation, to transmit to our posterity; and a debt of gratitude to Heaven which can never be duly paid.

The first measure, of much importance, adopted by both Houses, was the appointment of committees to inquire and report on the expediency of receiving the State's portion of the Surplus Revenue, agreeably to a law of the last session of Congress.

The usual standing committees of the two Houses were appointed on the 11th.

In the Senate, on the 13th the different parts of the Governor's Speech was assigned to appropriate committees. Several orders for inquiry were passed which will be noticed in these more advanced stages.

In the House, on the 13th the Governor's message was, in sundry parts, to committees. That part relating to the surplus revenue, was assigned to the committee already appointed on that subject.

In the Senate on the 14th various petitions were presented. Various papers accompanying the Governor's Speech were ordered to be printed. The only other measure of public interest was an order in concurrence, That the Committee on Railways and Canals inquire what provisions of law, if any, are necessary to secure the safe conveyance of passengers on railroads.

In the House sundry petitions were presented. The bill authorizing the Treasurer of the State to receive the Surplus Revenue, was discussed and passed 314 to 167.

But little business of public importance was transacted in the Senate on the 16th and 17th.

In the House on the 16th several reports of Committees were made, but there was no final action on any subject of public importance.

On the 17th in the House, it was ordered that a joint Committee be appointed to report in regard to instructions to our Representatives in Congress, to oppose the proposed bill for reducing the revenue of the United States.

INTELLIGENCE.

*** Our account of the proceedings of Congress is necessarily deferred for want of room.

The Farm School.—The Board of managers of the Boston Asylum and Farm School have published their third annual report. The number of boys at the Institution on the 1st of January was 107—all in good health, contented and happy. In spring, summer, and autumn, the larger boys, in classes, work upon the garden and farm. The younger boys have small gardens of their own, which afford them recreation when released from school. In the winter season most of them attend school, where they are instructed in the learning usually taught in our common schools, and some of them assist in making clothes and mending shoes. The winter evenings are occupied with the study of Geography, and the use of the Globes, Botany, and Practica Agriculture; Lecturing on different subjects, Singing and Reading. A large number of mulberry trees have been planted upon the Island and there are many silk worms at the establishment. As to the success of the boys in the farming operations, the superintendent, says 'they have succeeded far beyond my expectations; I think that they have done more work, and done it better, than the boys of their age who have been regularly brought up to the business in the country generally do.' And as to the comfort and contentedness of the boys, he says, 'they are all comfortably clad with woollen clothes, shoes, stockings and caps, and appear to be as happy in their present situation as boys generally are under the paternal roof. They appreciate their advantages, and most of them are grateful to the benefactors of the Institution and their friends for placing them here.—The boys are well supplied with books, and keep them in excellent order, our Library containing between 400 and 500 volumes well selected.—I have also an agricultural library containing about 30 volumes, to which the boys have access.'

State Treasurer.—The following paragraph form the Salem Gazette, says the Boston Courier, is perfectly true, and the compliment to a meritorious individual loses none of its value in coming from a gentleman, who was a competitor for the office in question.

The nomination of Hon. David Wilder, as the Whig candidate for Treasurer and Receiver-General of this Commonwealth, will give universal satisfaction. He is a gentleman of mature years, great experience in public life, and unimpeachable reputation. He has filled an honorable place in every branch of the councils of the state, and has earned the public confidence by a long life of private integrity and public usefulness.

Codification of the Common Law.—The Legislature of this Commonwealth, at the last session, passed a resolve authorizing the appointment by the Governor and Council, of five Commissioners to take in to consideration the practicability and expediency of reducing to a written and systematic code, the common law of Massachusetts, or any part of it, and to report a plan of the best method in which the object can be accomplished. Under this resolve, the following gentlemen were appointed Commissioners, Joseph Story, Theron Metcalf, Simon Greenleaf, Charles E. Forbes, and Luther S. Cushing. These commissioners have made their report, which has been printed for the use of the Legislature.

Harvard University.—The Hon. Francis C. Gray, who is absent on a visit to Europe, has resigned his seat as a member of the Corporation of Harvard College, and John A. Lowell, Esq. has been elected to fill the vacancy.—*Advertiser.*

Mass. State Prison.—The Report of the Inspectors of the State Prison has been presented to the Legislature. It exhibits gratifying evidence that the amount of crime, in our region at least, decreases. The Inspectors attribute this decrease partly to the system of discipline, which reforms some, gives habits of industry to more, and deters most convicts from the commission of crimes which may lead to their recommitment. But other causes are also in operation to diminish the amount of crime. Among the most effectual, are the success of the cause of temperance, the establishment of institutions for the care, protection, and education of the poor—for the rational punishment and reformation of the juvenile offenders—and the efforts made to assist the poor, in the best possible mode, by giving them the means of earning an honest livelihood. This diminution of crime is also to be attributed, in no small degree, to the general prosperity of our country. Should that prosperity cease, the number of the poor, the idle, and the intemperate will increase, and the number of prisoners in our Penitentiary and Jails will increase also.

Capture of Slave Ships.—The Liverpool Standard has the following account of the number of slaves captured by his Majesty's brigantine Buzzard, Lieutenant Campbell, acting commander, from 17th December 1834 to July 1836: Formidable, off Old Calabar, 720 slaves; Ibera, off Bonny, 313; Brenvenedia, lat 44 N, lon 1 W, 433; Semiramide, off Bonny, 477; Norma, off Bonny; 236; Legira, off Nun, 198; Mendillo, off Camaroons, 268; Felicia, off Bonny, 401; Famorsa Bemera, off Bimbla, cargo; Joven Carolina, off Old Calabar, 432. Total 3460 slaves. The whole were under Spanish colors with the exception of the Mendillo and Joven Carolina. The amount of prize-money is so considerable as to afford the sum of £500 to the common seamen belonging to the brigantine.

The city of Cincinnati has voted to borrow $600,000 for promoting three objects of internal improvement, viz: the Charleston and Cincinnati Railroad; the Miami Railroad, and the Whitewater Canal.

Massachusetts Charitable Mechanic Association.—This institution held its annual meeting for the choice of officers on Thursday 5th inst. According to custom, previous to the election, reports of various committees were read and disposed of.

It appears from the report of the Committee of Finance, that the whole amount of receipts paid to the Treasurer during the year 1836, was 4186 02. That officer paid out during the same period, to the Committee on Lectures $542 64; to the Committee of the School $298 80; to the Committee of Relief, $350; to the families of deceased members, $340; which, together with the expenses of the Triennial Festival, and other contingencies, make the whole expenditure of the year $?269 71.

The whole property of the Association, computing Bank Stock at par, amounts to $18,729 17.

City Marshal.—Daniel Parkman was nominated on Monday by the Mayor, to the Board of Alderman, and the nominatian was unanimously confirmed.

It is very probable that it will not be long ere the whole system of naval warfare will be changed. The ingenious Mr R. L. Stevens, of Hoboken, has invented a shot which is hollow, and is filled with some kind of fulminating powder, which is ignited by the compression of air when it strikes the sides of a vessel and, on its explosion, as has been proved by experiment, will tear all to atoms! This system when perfected, will supersede the use of first-rate men-of-war; for two shots from a sloop of war would as easily destroy a 100 gun ship as a gun boat.

Commerce of Boston—1836.

Foreign Arrivals.—American 866; English 534; Swedish 13; Sicilian 8; Austrian 5; Russian 5; Dutch. 4; French 4; Danish 3; Hamburgh 3; Prussian 2; Spanish 2; Brazilian 1; Venezulian 1; Greek 1; Total, 1452.

Coastwise Arrivals.—Ships and Barks, 99; Brigs, 648; Schooners 278; Sloops, 319—Total 3444.

Commerce of New York.—There arrived at New York during the year ending Dec. 31st 1836, 2285 merchant vessels and eight vessels of War—of the latter, *one* only was American. Of the merchant vessels 599 were ships, 197 barques, 1072 brigs, 412 schooners, and 4 sloops, (2 American, 1 British and 1 Greek.)

The whole number of passengers, was *sixty thousand five hundred and forty-one.*

Passengers in 1835, 35,303; in 1834, 48,111; in 1833, 41,752; in 1832, 43,589. Increase in number of arrivals over 1835, 250. Increase of passengers over 1835, 25,254.

Salt.—The quantity of salt manufactured in this County the last year is very considerably less than on any former year within our recollection. This business will soon not yield a sufficient return to warrent a continuance, if Salt continues to be sold at so low a price as at present. No new works are now being built, and many old ones are abandoned.

The President recommends the repeal of the duty on Salt, and if the National Legislature repeal the Tariff, the manufacture of Salt on the sea board is, we fear at an end.—*Yarmouth Register.*

Wilmington and Susquehannah Rail Road.—Preparations have been made to open the above road from Wilmington to Elkton in the early part of the present week. We have understood that the cars with the Directors and Stockholders, will probably reach this place on Monday next, the day for electing a new board of Directors. Great efforts have been made by the Engineers and contractors for this purpose, notwithstanding the frost and we hope they will not prove unavailing. *Elkton Courier.*

Repeal of the Usury Laws.—We are happy to find among the proceedings of the N. Y. Senate on Saturday, that a bill was reported by Mr Young, from the Committee on this subject, to repeal entirely the Usury Laws in their application to the transactions of individuals, except where the rate of interest is not specified in the contract, in which case the present legal rate is to be deemed and taken as the rate agreed on. In respect to monied incorporations, the Committee recommend that the Usury Laws continue in full force. All this is as it should be. From the prompt and spirited manner in which the bill has been brought forward, we indulge the hope that in a few days the shackles which have so long bound the hands and feet of this community on the subject of the legal rate of interest, will be knocked off. The effect of such a repeal upon the state of the money market, cannot be otherwise than favorable.—*N. Y. Jour. of Com.*

MARBLEHEAD.—In the war with France under the colonial government, in 1755, the Marblehead men performed a very important part—their services were invaluable, and their distresses great. At the close of the war of the revolution in 1783, Marblehead, with a population of about 4,000, was left with 458 widows, 364 orphan boys, and 502 fatherless girls. In the war of 1812, Marblehead, whose population had not increased, furnished 1,400 men for the public service, and, at the close of the war, in 1815, 500 of her sons were liberated from Dartmoor prison.

This patriotic town has furnished many eminent men. Among its distinguished citizens were the venerable Dr. Holyoke, the father of American physicians, Chief Justice Sewall of Massachusetts, who was one of the first and ablest members of Congress under President Washington's administration; Vice President Gerry, one of the signers of the declaration of independence; Judge Story of the Supreme Court of the United States; Col. Lee attached to General Washington's family during the revolutionary war, afterwards collector of Salem; William Reed, a distinguished commercial representative to Congress during President Jefferson's administration, the family of Hoopers, eminent merchants, and others.—*N. Y. Gaz.*

STATISTICS OF CINCINNATI.—Cincinnati contains at present between thirty and forty thousand inhabitants, and in point of neatness and taste in the architecture of private edifices is not surpassed by any city of the same population in America. It contains five banks, with an aggregate capital of five millions, six hundred thousand dollars; four insurance companies and two agencies; two medical colleges; a law school; thirty churches, several of them very beautiful, eighteen common schools, the school houses nearly all new, spacious, and well finished—attended by about two thousand five hundred children above six years of age, at an average cost for tuition of eight dollars per annum. numerous classical and elementary academies; water works, with reservoirs for 16,000,000 gallons, and twenty-four miles of large pipes laid in the city for the distribution of water.

Farewell to Steam!—There seems no limit to the surprising inventive faculties of our countrymen. We learn by the Freehold, (N. J.) Inquirer that on the 8th December and following days there was to be in that town, under the direction of an examining committee, a series of experiments with a new propelling power for Rail-roads, invented by Mr U. Emmons of that town, and called the Spring Power Locomotive. The speed is computed at from 70 to 100 miles per hour! and that entirely effected by springs; of which there are 500 in a locomotive. No danger of explosion here.

Successful trick upon Governor Marcy.—Last week, all the papers in the city were teeming with the joyful report, that the $108,000 stolen from the Oneida bank, at Utica, had been recovered through the agency of a female, who only asked as a reward, the pardon of her father, confined at Sing Sing. The pardon was obtained, through the influence of the directors of the bank, and forwarded, and the girl then came out with the truth, which was that she knew nothing of the affair. Governor Marcy may revoke the pardon, but the father of this dutiful child is probably, ere now out of the reach of pursuit.—*Sunday Morning News.*

A society has recently been formed at Coventry, Con. for the purpose of erecting a monument to the memory of the gallant Capt. Nathan Hale who was hanged by the British while in possession of this city, as a spy. The fate of this brave and patriotic young man was as romantic and as interesting as that of Andre, to whose memory the British Government erected a splendid cenotaph in Westminister Abbey and afterwards appointed a special commission to remove his bones to England; but our Government which is actually in danger of dissolution from an absolute plethora of prosperity, cannot afford a few thousand dollars for a simple monument to be erected in a country church yard, in commemoration of a youth who regretted that 'he had but one life to lose for his country.'

The failure of the wheat crop in this country has produced a state of things unprecedented in its history. It is stated that seven hundred and fifty thousand bushels of wheat have been imported into New York during the last autumn, the entire stock of which is already exhausted. Were it not for the quantity of Western flour in that city, supposed to be about 150,000 barrels, its predicament would be awkward indeed, the canal navigation being closed, and that of the river nearly so. A curious fact came to our knowledge a short time since, in connection with this subject which we intended to have mentioned before, but omitted to do so. A farmer from York county, Pennsylvania, one of the finest districts in the world, came to Baltimore to purchase foreign wheat to carry home with him for the purpose of grinding it into flour for the use of himself and neighbors. Another equally remarkable instance of the same character is the purchase of about six thousand bubels of German wheat, in this market, by a miller of the fertile county of Frederick, to supply the wants of his neighborhood with flour.—*Baltimore American.*

Female Industry.—In one of the parishes of the Sherborne Union are two females, who have, for many years, carried on a copartnership in the laborious business of lime-burners, the one quarrying the stone, the other attending the business of the kiln. The stone quarrier has recently been disabled by a fall, whilst getting out some heavy stone, which injured her knee, and compelled her to the board of guardians for relief, a request which was instantly and cheerfully complied with.—The lime burner has since been compelled to hire a laborer, but she complains sadly of the small portion of work which he performs in comparison with that of her partner.

Statistics of the Presbyterian Church.—From the Appendix to the Minutes of the Assembly of 1836, it appears that the number of Presbyteries in our connection is 128; the number of ordained ministers is 1,972; number of licentiaes 253, making the whole number of preachers 2,225; number of candidates for the ministry under the care of the Presbyteries 250; number of churches 2807; number added to the churches on examination during the past year 11,513 whole number of communicants 219,126; number of adults baptized during the year, 2,729; number of children baptized 11,089. Funds raised for missions $117,148 97; for Education, $72,554 62; for Theological Seminaries $32,390 85; for commissioners, $4,576 79; for contingent fund of General Assembly $856 08.

PLYMOUTH COUNTY CIRCULAR.

Friends of Education,—A convention of those interested in our town schools and academies met at Plymouth, Dec. 7th, 1836; the Hon. Judge Wood was chosen President, and Rev. Charles Brooks, Secretary. On calling the roll fourteen towns were found to be represented. The objects of the meeting were explained to a crowded assembly by the Secretary; who, having given an expose of the Prussian system of elementary instruction and then showed the extent of its desirable applicability to this County, offered the following resolution:

Resolved,—That a committee of seven be chosen to address a Circular to the towns in Plymouth County and to the town of Cohasset, requesting every town to choose each three delegates, who shall meet at Halifax to devise some mode of securing to our county a '*Seminary for the preparation of Teachers.*'

On this resolution several gentlemen spoke at length and with great effect. It was a cheering sight to see men of different sects in religion and parties in politics, of different professions and walks in life, all harmoniously united in this great and patriotic cause. At 10 o'clock in the evening, the question was called for, and the vote in the affirmative was unanimous.

In obedience to the wishes of this assembly, which embraced a large number of the most intelligent and efficient citizens of the County, we, their committee, beg leave to recommend the above resolution to your serious and patriotic consideration. The establishment of such seminaries is a provizion neither new, untested nor doubtful; but old, well-tried and certain. They have existed in Prussia and Germany 136 years. They stand, each as a central sun in every 'Circle' of the kingdom, sending the light of knowledge and the warmth of virtue into every school house. The inhabitants deem them of priceless value. Philosophy and experience have established the maxim, '*As is the master so is the school.*' To procure a seminary for this County will only be appropriating to ourselves a means of good, which has been in most efficient action for years elswhere, and when it shall have come into full operation it will be found to be a saving of time and money, on the principle that an ingenious and faithful workman saves us money though we give him higher wages.—But we are unwilling to adopt, with convulsive suddenness, even a generally acknowledged improvement; we would have it brought about by the natural operation of well-laid causes. We would therefore urgently recommend to each one of our fellow-citizens, to obtain the requisite information on the subject; and therefore take the liberty of naming, as sources of such information, the 'Report on the state of Public Instruction in Prussia, by Victor Cousin, to the Minister of Public Instruction in France; translated by Sarah Austin.' This volume contains all that need be known on this subject. Cousin's 'Report' is hailed as a blessing to France; we may say to the world. No sound statesman, no enlightened philanthropist, no pious christion can, we think, read this volume attentively and not have his heart burn within him for the establishment of a 'Teacher's Seminary' in Plymouth County.—Also, 'A Lecture on Public Instruction in Prussia, read before the American Institute, by George Hillard, Esq.' This lecture was written by the author of the 'American Popular Lessons.' It is an abstract of Cousin; but its talented author has appended a chapter on Prussian Seminaries for Teachers, which is full of profound wisdom and moving eloquence. We would also name a treatise by Calvin E. Stowe, Professor in Lane Seminary, Cincinnati; also, 'Report of the Committee on Education in our House of Representatives, March 5, 1835;' also, 'The Common School Assistant, vol. i. no. 2,' printed at Albany; 'Encyclopœdia Americana,' articles—'Schools,' 'Prussia,' and 'Frederick William 3d.'

Looking to God for his blessing on our well meant endeavors, we ask the favor of having this circular read from the several pulpits in your town; and respectfully invite each clergyman to take the subject under prayerful consideration and explain it in a public address or lyceum lecture.

It gives us great pleasure to state, that conventions, numerously attended by distinguished and philanthropic citizens, have been held in this and the adjoining counties, and the inhabitants seem alive to the important crisis. The surplus revenue is about to be distributed. The general impression is, that it may all be appropriated to rail-roads, banks and internal improvements. The towns on the other side of Boston feel a deep interest in such an appropriation. Can such a disposition of all of it extensively or equally benefit Plymouth, Bristol, Barnstable and Dukes Counties? Certainly not.—From whom came this revenue? From the consumers; i e, from all. If it is to be returned, to whom should it in equity be returned? Surely to all. We ask, then, if any plan can be devised, which so equally and wisely distributes it to all as by devoting a part of it to the instruction of all our children? The conventions, above referred to, have each voted unanimously, that no better disposal of a part of this revenue can be made, than to the support and improvement of elementary education. There is not a moment to be lost. We want the hearty co-operation of every friend of liberty and learning. We are sure that your town will promptly act on this point; and with a view to it take immediate care that you are represented in the convention, which is hereby invited to meet at Pope's Hotel in Halifax, on Tuesday the 24th of January at 9 o'clock, A. M.

It is proposed that the convention, (after the above resolution has been acted upon) should take into consideration the state of our schools; and suggest such improvements as they may deem necessary. We therefore invite the delegates to come prepared to answer the following queries, viz;

How many public schools are there in your town? How many male teachers and how many female? What salary is given to each? How many schools are kept through the year; and how many for a shorter time? What books are used? How many school houses have you; and what are the dimensions of those last built? How high are their ceilings? Is there always a full supply of good fire wood for them? Do parents often visit the schools? What is the expense of all your schools for the last year? Have any attempts at improvement been recently made in the topics of study or the modes of teaching? Any other informatian calculated to throw light on elementary instruction would be gratefully received.

With the sincere desire of promoting the intellectual expansion and the moral strength of the rising generations, we subscribe ourselves your friends and fellow laborers.

Charles Brooks,
John A. Shaw,
John B. Thomas,
Mas. M. Carll,
George Russell,
Samuel J. May,
Thomas P. Ryder.

Hingham January 5, 1837.

TEACHER WANTED.

WANTED a gentleman to take charge of a public Academy in the country, to commence about the first of March next. One having a family, and of the clerical profession, would be preferred. Any person, who can come well recommended, wishing such a place, will please to inquire at this office. Boston January 14 1837.

WARREN STREET CHAPEL.

THE Teachers of the Warren street Chapel, announce to the public, that arrangements have been made for the delivery, at that Institution, of a course of Scientific and Literary Lectures. They will commence on Tuesday Evening, January 24th, with an Introductory, by the Hon. Horace Mann, and will be continued every Tuesday Evening until May.

Succeeding the Introductory, Lectures are expected from the Hon. Rufus Choate, Rev. R. W. Emerson, Rev. Chandler Robbins, Rev. Thomas B. Fox, Messrs. Lowell Mason, G. S. Hillard, Charles Sumner, O. W. B. Peabody, R. C. Waterston, Henry R. Cleveland, and Dr Augustus A. Gould.

Tickets, admitting a gentleman and two ladies, at $2, and Tickets admitting one person, at $1, can be obtained of James Munroe & Co. James B. Dow, David Francis, Alfred Willard, William Brown, J. W. Lawrence, Thomas W. Seaverns, and J. Greenwood; or of

C. F. Barnard,
H. I. Bowditch,
J. L. Emmons,
W. P. Jarvis,
E. Weston, Jr.
} *Committee.*

The proceeds of these lectures will be devoted to the annual expense of the Chapel.

3 t j 14

LIGHTS AND SHADOWS OF CHRISTIAN LIFE—Designed for the instruction of the young: by William Craig Brownlee, D. D. of the Collegiate Reformed Dutch Church, New York. For sale by JAMES MUNROE & CO 134 Washington street.

THE SUNDAY SCHOOL TEACHER, AND CHILDREN'S FRIEND. The ability with which this work advocates the cause of Sunday Schools and Religious Education, and its adaptation to the the family circle, recommend it to all friends of the young. A Key to Allen's Questions now publishing in it, adds much to its value.

The Teacher is published regularly on the 15th of every month, each number containing 54 pages 18mo. Terms $1, 50.

OTIS. BROADERS & CO., Publishers, 147 Washington street. j 21

O'CONNELL'S ADVENTURES. A Residence of Eleven Years in New-Holland and the Caroline Islands; being the Adventures of James F. O'Connell, edited from his verbal narration. Just received by JAMES MUNROE & CO. 134 Washington street. j 21

THE YOUNG DISCIPLE—Or a Memoir of Anzonetta R. Peters, by Rev. John A Clark, author of Gathered Fragments, &c. &c; Popular Infidelity, by Rev. Herman Hooker—second edition; Life and Writings of Rev. George Herbert, with the Synagogue, (a few copies); at COLMAN'S Literary Rooms. j 21

THE GREEK TESTAMENT, with English Notes, Critical, Philological, and Exegetical partly selected and arranged from the best commentators, ancient and modern, but chiefly original. The whole being especially adapted to the use of academical students, candidates for the sacred office, and ministers; though also intended as a manual edition for the use of theological readers in general. By the Rev. S. T. Bloomfield, D. D., F. S. A. Vicar of Bisbrooke, Rutland. In two volumes. Just received and for sale JAMES MUNROE & CO. 134 Washington street. j 21

THREE Experiments of Living. Living within the Means; Living up to the Means; Living beyond the Means. Third Edition. Pages 142. Just published by S. COLMAN, 121 Washington st., Boston.

From the following opinions of the Press, it will be seen that the '*Three Experiments of Living*' is considered a decidedly interesting and useful publication.

'It is written in a pleasing style, and contains lessons on domestic economy, worthy of being read and pondered by all classes of people.'

'We have read with much pleasure, this little volume, which is calculated to do good. The author is well acquainted with the human heart, and desirous of elevating the tone of moral feeling in society.'

'It is peculiarly well adapted to these times of extravagance and speculation. The story is well told throughout; and persons in all the different walks of life, may find valuable hints.'

'It is replete with sound doctrine and salutary precepts conveyed in the moral of three well told but simple stories.

'We cannot too highly commend the work. It is practical in its lessons, simple in its language, excellent in its moral, and conveys its lesson in an irresistible and interesting manner.'

'If this book should fall into the hands of novel readers, they will enjoy the pleasure of a story well told.'

'A great curiosity is evinced to know who is the author. It is said to be written by a Lady; but her name, and whether married or single, no one knows. If she is not married, she ought to be.'

Husbands and fathers cannot bestow a greater favor on on their families than by presenting them with the Three Experiment.'

'The whole is designed to teach lessons of moderation and benevolence.'

'It describes real life in a manner that cannot fail to interest and instruct, while it teaches that real independence consists in *living within the means.* The writer has done an excellent service to society.

'We can unhesitatingly recommend it as one of the most useful publications we have seen for a long time.'

'It describes *real life* in a manner that cannot fail to instruct, while it teaches most impressively that real independence consists in *living within the means.*'

'This little book has greatly edified us with its valuable lessons on Domestic Economy.'

Also, from the Author of the Young Man's Guide: 'It is one of the best things in the English language. This unqualified praise is not given without a full and careful examination of its contents, and of their social and moral tendency.'

☞ Price 25 cents, in paper—37 1-2 cents, nearly bound in cloth. jan 21.

HISTORY of St. Domingo. The History and present Condition of St. Domingo, by J. Brown, M. D. 2 vols. 12mo.—just received by MUNROE & CO., opposite School street. ja 21

NEW Views. Published by JAMES MUNROE & CO., New Views of Christianity. Society and the Church; by O. A. Brownson. Also, My Prisons, by Silvio Pellico; for sale at 134 Washington street. jan 21

FRENCH AND ENGLISH DICTIONARY—Compiled from the Dictionaries of the Academy, A. Boyer, J. Garner, &c., by Rev. Joseph Wilson, in one large volume; at COLMAN'S. j 21

HISTORY OF WORCESTER, MASS., from its earliest settlement to September, 1836, with various Notices relating to the History of Worcester County; by William Lincoln. Just received by JAMES MUNROE & CO. 134 Washington st. j 21

IN PRESS—NOYES PROPHETS—JAMES MUNROE & CO. have in press and will publish shortly, vol 2 and 3 Noyes Prophets.

TRACTS OF THE A. U. A.

JUST published by JAMES MUNROE & CO. The Scriptural Doctrine of Good Works by Edward B. Hall. Being No. 111 of the Tracts of the American Unitarian Association. j 21

A NEW edition of the Comprehensive Atlas, Geographical, Historical, and Commercial; greatly enlarged and improved, with a new Map of Texas, and a full statistical account of that country. By T. G. Bradford. In 1v, quarto,—very handsomely executed. Just published and for sale at COLMAN'S Literary Rooms. j 21

ADVICE in the Pursuits of Literature. By Samuel L. Knapp, dedicated to the members of the Mercantile Library Association of New York, and will doubtless be an interesting volume to many of the young men of Boston. Price 50 cents.

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ANNUALS AT COST. The English and American Annuals, are offered at cost, at MUNROE & CO.'s, opposite School street. Among them are Heath's Picturesque Annual; the Landscape Annual; the Biblical Keepsake; the Keepsake; Book of Beauty; Oriental Annual; the Gift; Violet; Pearl; Christmas Box; Youth's Keepsake, &c. &c. j 21

BOY WANTED. Wanted, to tend in a Bookstore, a Lad, 13 or 14 years of age—one whose parents reside in the city would be preferred. Satisfactory testimonials of good character will be requirdd. Apply at No. 134 Washington st. j 21

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Living within the Means,
Living up to the Means,
Living beyond the Means. j 7

S. COLMAN 121 Washington street has published this week a *new* edition *Three Experiments of Living.* j 14

COTTAGE STORIES or Henry Acton's Maxims to his son William, being a sequel to Woodland Cottage, with engravings; at COLMAN's 121 Washington st. j 7

POETRY.

A DOMESTIC PICTURE.

"Fondly familiar is the look she gives
As he returns, who forth so lately went,—
For they together pass their happy lives;
And many a tranquil evening have they spent
Since, blushing, ignorantly innocent,
She vowed with downcast eyes and changeful hue,
To love Him only. Love fulfilled, hath lent
Its deep repose; and when he meets her view,
Her soft look only says,—'I trust—and I am true.'

Scattered like flowers, the rosy children play;
Or round her chair a busy crowd they press;
But, at the Father's coming, start away,
With playful struggle for his loved caress,
And jealous of the one he first may bless.
To each a welcoming word is fondly said;
He bends and kisses some; lifts up the less;
Admires the little cheek so round and red,
Or smoothes with tender hand the curled and shining head.

Oh! let us pause, and gaze upon them now.
Is there not one—beloved and lovely boy!
With Mirth's bright seal upon his open brow,
And sweet fond eyes, brimful of love and joy?
He, who no measure of delight can cloy,
The daring and the darling of the set;
He, who, though pleased with every passing toy,
Thoughtless and buoyant to excess, could yet,
Never a gentle word or kindly deed forget?

And one, more fragile than the rest, for whom,
As for the weak bird in a crowded nest,
Are needed all the fostering care of home
And the soft comfort of the brooding breast;
One, who hath oft the couch of sickness prest!
On whom the Mother looks, as it goes by,
With tenderness intense, and fear suppressed
While the soft patience of her anxious eye
Blends with 'God's will be done,—God grant thou may'st not die!'

And is there not the elder of the band?
She with the gentle smile and smooth bright hair,
Waiting, some paces back,—content to stand
Till these of Love's caresses have their share;
Knowing how soon his fond paternal care
Shall seek his violet in her shady nook,—
Patient she stands—demure, and brightly fair,
Copying the meekness of her Mother's look,
And clasping in her hand the favorite story-book."

REST IN HEAVEN.

'If ever life should seem
To thee a tedious way,
And gladness cease to beam
Upon its clouded day;
If like the weary dove,
O'er shoreless ocean driven;
Raise thou thine eye above,
There's rest for thee in Heaven.

But O, if thornless flowers
Throughout thy pathway bloom,
And gaily fleet the hours,
Unstained by earthly gloom;
Still let not every thought
To this poor world be given:
Nor always be forgot
Thy better rest in Heaven.—'

SUNDAY.

Sweet day, let not the clouds of earthly care
Come over thy calm brightness—let reproof,
And pale remorse, and sadness stand aloof,
Let nought of worldly strife or ruder air
Ruffle or rend the mantle thou dost wear:
The robe thou wear'st is all celestial woof,
Come from the grave with Jesus. Heaven's blue roof
Seems nearer earth, and all earth hath of fair
Is fairer. On thy calm and glassy floor
We sit, in commune sweet, thy riches blest
Recounting, and forget that we are poor.
Let us be bright to meet thee, angel guest,
With contemplations of enduring rest:
And with thee, listen at the heavenly door.

British Magazine.

THE UNITED STATES.

FROM THE GERMAN OF GOETHE.

America, thou hast it better
Than our ancient Hemisphere;
Thou hast no falling castles,
Nor basalt, as here.
Good luck wait on thy glorious spring,
And when in time thy poets sing.
May some good genius guard them all
From Baron, Robber, Knight, and Ghost traditional!

MISCELLANEOUS.

From the New York Observer.

IRELAND.

Poor, starving, misgoverned, 'meted-out and trodden down Ireland!' What shall a stranger, from the other side of the ocean, just touching upon thy borders, and glancing at thy beggary and lending his ear only for a few days to thy complaints—what shall he say? How little can he know from personal observation of the extent of thy poverty, of the depth of thy wretchedness, or of the causes of thy manifold sufferings? And yet, he can see, and hear more than enough in a single week, to make his heart ache, nay bleed, from hour to hour, and if he is an American, to call forth many thanksgivings to Him, 'who maketh his own beloved country to differ so essentially, from this teeming, but famished almost out-cast island of the sea.

I need not say, that the history of Ireland, for six centuries, is a history of wrongs and sufferings and crimes—a mournful record, on nearly every page, of idleness and starvation—of ignorance and superstition—of oppression, rebellion and slaughter. Its present condition, certainly, is not so deplorable as it was two centuries, or even half a century ago. Between 1724 and 1772, there were eleven years of famine in Ireland; and not one year, of what we should call plenty, throughout the whole island. But although the people are now, perhaps, better fed, better clothed, better sheltered and better governed than they have been at almost any former period, the state of the country, especially as it regards subsistence, mendicity and want of employment, is deplorable. The following statements, extracted from the report of the Commissioners, who were sometime since appointed by the king, to inquire into the condition of the poorer classes in Ireland, and which was made to Parliament at the last session, are truly appalling.

'That a great proportion of the laboring population, are insufficiently provided with the common necessaries of life. That not less than 2,385,000 persons of that class, are in distress, and require relief thirty weeks in a year, owing to want of work. That the wives and children of many, are obliged reluctantly, and with shame, to beg—and mendicancy is likewise the sole resource of the aged and impotent of the poorer classes, in general, whereby, encouragement is given to imposture, idleness and crime.'

I have already, in a former letter, glanced at the filth and wretchedness and swarming beggary of two or three considerable towns, through which I passed, and although I did not go into the poorer districts of the south and west, at all, I saw enough every where, to convince me, that the above picture, presented by the Commissioners to the British Legislature, is not overdrawn. Even in Dublin, where provision is made for the poor, at what we should consider most enormous expense, and they are forbidden by the city authorities to beg in the streets, you can scarcely walk fifty yards, without being assailed by some miserable object, in human form, imploring your compassion; and if you stop to inquire into the case, you are gone: no,—I do not mean that exactly—but you may as well make up your mind at once, to stand a regular siege, or rather assault from five, or ten, more or less who are sure to surround you and deafen you by their importunity. The manner in which they swarm around the hotels, and infest the more public places of resort, is extremely annoying; and the expedients which they employ, to arrest your attention and excite your sympathy, are often disgusting, and sometimes inhuman. Passing, about ten o'clock one evening, by the old Parliament House in Dublin, I almost stumbled under the portico, upon a group of children nestled down, apparently for the night, close to the wall, upon a little straw, or an old rag perhaps, but without any covering at all. Here was a picture of starvation and death, which I shall never forget, consisting of a girl eight, or nine year of age, a little boy, I believe, about half as old, and an infant under a year. It struck me with a feeling, but little short of horror, for I really thought the child was dead—it was so still and so pale. I saw it in the same place the next day—the breath of life was in it for it moved and moaned; but I am sure it must have been nearly famished or in the last stage of disease. The object of this inhuman exhibition, by night and by day, undoubtedly was, to excite the compassion of strangers and get money; and it is not at all improbable, that the parents of these children, were themselves hale and sturdy beggars, pursuing their vocation in some other part of the city.

Something like this, though not quite so shocking, I witnessed again and again, in one of the principal streets of Belfast. It was a lad about a dozen years old, with the mere rag of a shirt, and another of pantaloons, to hide a little of his nakedness, standing up by the wall with a young child upon his back, nearly as naked as himself. There he stood, from hour to hour, like the statue of famine itself, facing all who passed along, and seeming piteously to cry, 'Help or we perish.' Now this boy and the family to which he belonged might have been miserably poor. I dare say they were. It is not improbable, however, that in such a thriving place as Belfast, they might have gained a comfortable subsistence, by honest industry; but that they preferred this course of idleness and sympathetic extortion. Certain it is that, throughout Ireland, there are thousands of able-bodied mendicants, who practice every kind of deception, to lay contributions, wherever they can be collected; and that vagrant beggary is the best learnt and most productive trade in the country. Every sort of disease and infirmity which poor 'human nature is heir to,' is counterfeited; and every conceivable artifice is employed, even up to absolute torture and maiming, to deceive the benevolent and move their compassion. If all the arts which are practiced upon the community, in a single day, could be detected and brought together, I have no doubt they would overwhelm any city in Ireland with astonishment and dismay.

But while it is scarcely possible too strongly to reprobate the idleness and cruelty of those healthy and muscular harpies, that prey upon every part of the island, when they might gain an industrious livelihood, the fact cannot be concealed, that in the present state of Ireland, (and I presume it has always been so,) thousands and thousands who are able to work, and would rather 'dig than beg,' can find nothing to do. It is affecting to see this class of the Irish peasantry wandering up and down the country and asking in vain for employment. This is the case, even in mid-summer, when with us every hand is employed, and for the highest wages. When I went from Dublin to Belfast, the wheat harvest was just begun. Though we took the stage-coach at an early hour, we had scarcely got beyond the limits of the city, when we began to see reapers standing with sickles upon their shoulders, near their humble dwellings, or walking along the road, as if they knew not where they were going. As we advanced, the number increased. Here you might see a strong able-bodied man, standing alone in a kind of desponding reverie; and there a group of five or ten, all with their sickles ready, leaning against the wall, lying upon the ground, or sauntering along, evidently without any certain aim or object; and in another place you might observe several of these reapers, looking over wistfully into a fine wheat field, or sitting upon the fence, and waiting to be employed. Towards noon, they began to disappear, to spend the rest of the day in idleness, I presume, but in hopes for better success on the morrow. I cannot tell how many of these healthy and willing laborers we passed in four or five hours, for I did not begin to count them in season; but there must have been from 150 to 200, who, had any one asked them, 'Why stand ye here all the day idle?' might have answered with a sigh, 'Because no man hath hired us.' Now if such is the difficulty of getting work in that part of Ireland, what must it be, from Cork to Limerick, and from Limerick to Sligo?

It is well known, that just before harvest, great multitudes of the poor Irish peasantry, chiefly from the south, cross the channel every year, and spread themselves over England and parts of Scotland, in quest of work, which they cannot find at home. The farmers employ them as long as they choose, and when the season is over, they return to their miserable cabins, with such moderate savings as they can bring back, to buy a little turf and a few potatoes for the winter. When I was in Glasgow, almost every vessel from Belfast brought over a full freight of these laborers. I happened to be in Greenock, when one of the larger steam-packets came up to the wharf, with some two or three hundred, men women and children upon their annual migratory expedition. It was affecting to see them as they landed; to think what must be the condition of a country, which compels its industrious poor to go abroad in harvest time, and beg from door to door, for work.

As an illustration of the miserable state of the Irish poor, I will just mention an incident, which occurred on our return from the Giant's Causeway. The sun was just going down, when a lad, about twelve years old, came up upon the trot, behind our carryall. He was miserably patched and tattered, and had a kind of coarse satchel slung over his shoulders. Being encouraged to advance, he walked and ran along by our side for some distance, holding on in the best way he could. 'What have you got there my boy?' 'Potatoes sir.' There was about half a peck in his bag. 'Is here all they gave you for your day's work?' 'I did not work for them, sir.' 'How did you get them?' 'I *travelled* for them.' '*Travelled* for them! what does that mean?' Here my friend Mr C. explained that it meant *begging*. 'But why do you beg potatoes? A boy of your age ought to work for them.' 'Can't get any work to do. Nobody wants me.' 'Where do you live?' Down beyond Bellamony.' What does your father do?' 'My father is dead sir.' 'Have you a mother living?' 'Yes.' What work does she do?' 'She is sick most all of the time, so that she can't do anything.' 'Have you any brothers and sisters?' 'Yes.' 'Older or younger than you are?' 'Younger.' 'Have you had any dinner today?' 'No.' 'What do you expect to have for supper?' 'Some of these potatoes after I get home, and mother boils 'em.' 'Will she and the children have to wait for their supper till you come home with your potatoes?' 'Yes.' Now here was a boy able to do half as much as a man, *travelling* all day for half a peck of potatoes! halfstarved himself, and hastening home two or three miles further to his poor sick mother, and the children, not yet old enough to travel—doubtless crying for their supper, and looking out every moment for his return. This, I was assured, is, even in the north and best part of Ireland, a common case. Potatoes are almost the only food of the great mass of the people. I went into several of their huts, near dinner time, and supper time, and saw nothing else. As for meat, it is with the peasantry, quite out of the question. If they can but raise even a moderate supply of potatoes they feel rich. It is true, that in almost every Irish cabin you will see a pig, and sometimes a very fat one too—but it goes to the landlord for *rent*.

What should we, in this country think, if we were so reduced and straitened? How would the poorest class in any part of the United States grapple with poverty like this? To live on potatoes all the year round and not half enough of these? To get half a peck, or perhaps none at all for a whole day's begging! But 'who maketh us to differ from others?' Why are not our necessities as gnawing and ravenous as their's? Who gave us this good and fruitful land, and all the blessed institutions under which we live, and to which we are indebted for the superiority of our physical condition as well as our own moral and religious privileges? Alas, for our unthankfulness, and our wicked murmurings, under the allotments of the most beneficent Providence, that ever smiled upon any people! Alas, alas, that in the midst of plenty and prosperity, we have 'forgotten the God that made us, and lightly esteemed the rock of our salvation.'—*Dr Humphrey.*

A French writer says that 'the modest deportment of those who are truly wise, when contrasted with the assuming air of the ignorant, may be compared to the different appearances of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation.'

THE HOSPITAL MAN.

Some time ago, observing a crowd of people gathered together on one side the road, I walked hastily up to the spot, and found a poor fellow lying with his leg broken. This accident had been occasioned by the overturning of a cart.

The pain endured by the poor sufferer must have been great; but his patience astonished me. After a few inquiries I called a coach, and drove off with him to one of the public hospitals. On our way there, the coach, in an uneven part of the road, gave a sudden jerk, and the poor man, who was holding his fractured limb with great care, was pitched upon me, as I sat opposite to him. His sufferings must have been agonizing, but he bore them with unabated patience.

When we had passed through the iron gates at the entrance of the hospital, and had driven up to the door of the proper ward, a man came to carry the patient from the coach in his arms.

The poor fellow with the broken leg was trying to help himself as well as he could; but this only prevented the other from carrying him as easily as he otherwise would have done.—'Give yourself up to me,' said the porter of the hospital. 'Give yourself up to me, entirely, as though you were a child.' The poor patient did as he was directed, and was carried to the casualty or accident ward with as little pain to himself as possible. After remaining at the hospital till the fractured limb was properly set and bound up, I took my leave of the poor grateful patient, who, as he lay on his back in his neat little bed, thanked me from his very heart. The great patience that I had witnessed was worth while remembering. But there was another thing also well worth storing in my memory, and that was the expression of the man who carried the patient. 'Give yourself up to me, entirely, as though you were a child.' I thought to myself, 'If there was an advantage in doing this with regard to those who had to minister to us in our bodily ails, how much greater the advantage of doing so with regard to him who heals the soul!' Can you give yourself up, as though you were a child, to the great Physician? Can you commit yourself to him, fully and freely, with the strongest confidence that he will do that which is right concerning you? If so, then have you reason indeed to rejoice, for it is one of those lessons which none but a heavenly Instructor can teach us. What said the Savior of the world—'Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.'

Many times did I visit that poor man in the hospital, before he recovered from the accident of the broken leg; but never do I remember having done so, without being forcibly reminded of the words, 'Give yourself up to me, entirely, as though you were a child.'

Happy will it be for me and my readers if we remember this lesson.

[From the Journal of Commerce.]

MY FIRST AFFLICTION.

I had heard often of the grief of parents at the loss of children. I thought I sympathized with the afflicted, and so I did to a certain extent. I never could see a fond mother bend over the dead form of her beloved child without desiring to weep with her—but ah! with that grief a stranger intermeddleth not. To me there was always something affecting in the deep and solemn dignity of death, and in the speechless eloquence of the grave. Living for the most part of my days within sound of the sweet village bell of New England, nothing could be more solemn than its knell, when tolling at the occasional burial of an inhabitant. But oh, how different the sound, when it was for my child! Little Gertrude had wound her silvery cords round and round my heart. From the time of her birth she gradually insinuated herself into the bosom of parental affection, until no child seemed so tender, so lovely, so triumphant over a father's heart. How mysterious the growth of attachment! It is the work of God, that he may fulfill his purpose! What a chaos of *disjuncta membra* would the world present without it! So little Gertrude lived for me, and I—too much for her. At table she sat next me—abroad she walked with me—at church she sat by my side—at night she lay by my bosom—she loved me with the pure simplicity of a child, and with the enthusiastic ardor of a daughter; yes, a daughter. Let no father impatiently long for sons. He may please himself with the ideas of boldness and masculine energy and moral or martial achievement, but ten to one he will meet little else than forwardness, recklessness, imperiousness, ingratitude. 'Father, give me the portion that falleth to me,' was the imperious demand of the profligate prodigal, who had been indulged from his childhood. This case is the representation of thousands. The painter that drew that portrait, painted for all posterity. But the daughter—she clings, like the rose-leaf around the stem, to the parent home, and the paternal heart; she watches the approving smile, and deprecates the slightest shade on the brow; she wanders not on forbidden pleasure grounds; wrings not the hearts at home with her doubtful midnight absence; wrecks not the hopes to which early promise had given birth, nor paralizes the soul that doats on this, its chosen object. Wherever the son may wander in search of fortune or pleasure, there is the daughter, within the sacred temple of home, the Vestal Virgin of its innermost sanctuary, keeping alive the flame of domestic affection, and blessing that existence of which she is herself a part.

As my youngest cherub threw her arms around my neck, and breathed into my ear, 'Dear Father,' could I have imagined that that very night would mitness her little form struggling with a fierce disease? But so it was. Ah, father! fond doating father! you think that child is yours. A few rosy summers have passed over its head. Its cheeks are in full bloom—her eye, gay with childhood's innocent joys, looks cheerily and confidingly into your own delighted face—her step bounds over the garden path, and in her little hand she brings you a bunch of flowers. This is happiness too exquisite for death to permit. It was mine. In one month it was mine. In the next it was all buried in the depths of the grave that opened to receive the precious form of my Gertrude. I then learned a lesson, of which I had not before a suitable conception, that I do not own any thing in the creation of God. I had closed the dying epes of a beloved mother—and much I loved her—no child could love her more—but a lingering consumption, after detaining her a long time in view of the promised land, at length let her go with joy to take full possession. I had buried a beloved sister, who, under a similar course of protracted discipline, was ripened for her heavenly rest; but this was my first affliction.

Every parent understands me. Every father knows I speak the truth. There is not on earth a tie so peculiar, so mysterious, so inexpressible. Ten thousand infinitely minute fibres are instantly sundered at that bold stroke of death. The breaking of a million arteries would not cause such a flow. The actual loss is not indeed like that of losing a conjugal partner, but the feeling, the emotion, the perplexity of griefs, is too intense to be surpassed. A part of both yourselves dies!—the pledge of your affection—the joy of your soul—the concentrating point of your united love, is snatched away, and an appalling vacancy is created in the soul. The strength of a parent's love is seen in its appropriate evidence, while life lasts—in the anxious look—the eager inquiry—the restlessness of the heart—the assiduity of attention—the sleepless vigilance. Oh how the mother watched over that child! Every power, faculty, and appetite of the system seemed to pay its tribute to the impending danger. When nature was exhausted, the mother would lie on the bed in vain efforts to sleep; her soft and suppressed groans re-echoing through the silence of midnight the afflicting groans of the little sufferer. To see a child, whose powers of moral agency have not yet been developed, or who can have no suitable sense of responsibility, writhing under the scourge of a relentless disease—looking at you most imploringly for that help which you can no more give than create a world—this is as humiliating as it is heart-rending—you are the cause of those sufferings—you could entail, but you cannot relieve. You could be the means of a sinful, painful existence, but could not impart holiness to that existence.

In the case of my sweet Gertrude—hope clung to the last relic of probability of recovery, nay, forced itself an existence in the very mouth of despair, and even tried to rally its expiring energies over her breathless corpse. After four weeks suffering, the last night came;—Gertrude requested me to lie by her side that night, as if to give me some consolation for the approaching stroke of Death,—and ere the morning dawned her spirit had fled! That indeed was the opening of a new scene in the hurried drama which was passing before me. It was my first affliction. I could write a volume on its impressions and its tendencies but it would weary.

In a lovely grave, in a romantic situation repose the remains of my cherished one, secure alike from present suffering and the danger of future ills. That spot I love to visit, and to repeat, in Kirke White's touching lines;

'Securely laid
In this thy last retreat,
Unheeded o'er thy silent dust
The storms of life shall beat.'

And another day (which the Father hath in his own power) shall gather me and my loved family in one redeemed circle, where tears and trials forever cease, and love and joy fill every heart,

F. S. S.

OVERWHELMING ARGUMENT.—Dr Lathrop in one of his sermons says, 'If it were true that there is no God, what evidence can the Atheist have that he shall not exist and be miserable after death? How came he to exist at all? Whatever was the cause of his existence here, may be the cause of his existence hereafter. Or, if there is no cause, he may exist without a cause in another state, as well as in this. And if his corrupt heart and abominable works make him so unhappy here, that he had rather be annihilated, than run the hazard of a future existence, what hinders but what he may be unhappy forever?—The man, then, is a fool, who wishes there were no God, hoping thus to be secure from future misery, for, admitting there was no God, still he may exist hereafter as well as here; if he does exist, his corruptions and vices may render him miserable eternally, as well as for the present.'

At the Brentford petty sessions, lately, a man named Francis Fitzwalter was charged with stealing apples from a garden, at Twickenham, and it was proved that the operation was performed by the aid of a dog. The robber looked at the garden, and made a hand-sign to the dog, who leaped over the wall. The prisoner took a stone from his pocket and threw it into an apple-tree, and in a few minutes the dog leaped over the wall again with an apple in his mouth, which he deposited at the prisoner's feet, and this was repeated till the fellow's pockets were filled. He was committed for one month to the House of Correction.

The Guardians of a Poor-law Union, in this county, lately applied to the Lord Bishop of the Diocese, to consecrate a piece of ground adjoining a workhouse, for the sole interment of paupers! This request his lordship instantly refused, assigning, as his reason, that he would not be a party to separate, in death, the poor from the rich. A noble and truly Christian reply, worthy a distinguished prelate of our Church. The applicants, were, on consideration, deeply struck with the impropriety of their request, and with the magnanimous and praiseworthy feeling of the Bishop.—*Western Luminary.*

PARLIAMENTARY MORTALITY.—It is asserted in the recent number of the Westminster Review, that the mortality among the members of the House of Commons is greater than among any similar number of men belonging to the same ranks of life.

James I. used to say, that the happiest lot in life was that which set a man below the office of a Justice of the peace, and above that of a petty constable.

Those that are employed for God, though their success answer not their expectations, must not therefore throw up their commission, but continue to follow God, though the storm be in their faces.

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This is one of the most useful reading books for common schools. It strikes us as particularly deserving the attention of teachers.—*Daily Advocate.*

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AMERICAN MONTHLY MAGAZINE.

PROSPECTUS.—On the first of January, will be published the first number of the ninth volume of the American Monthly Magazine. This will commence the second year of 'The New Series of the American Monthly.' One year has passed since, by the union of the New England Magazine with this well established periodical, the resources of a publication which had previously absorbed those of the American Monthly Review and of the United States Magazine, were all concentrated in the American Monthly Magazine; giving at once so broad a basis to the work as to stamp its National character and ensure its permanency. The number of pages, which have each month exceeded one hundred, was at the same time increased, to make room for the additional supply of original matter; and each number of the work throughout the year has been ornamented with an engraving, executed by the first artists in the country. How far the literary contents of the Magazine have kept pace with these secondary improvements, the public are the best judges. The aim of the proprietors has been, from the first, to establish a periodical which should have a tone and character of its own; and which, while rendered sufficiently amusing to ensure its circulation, should ever keep for its main object the promotion of good taste, and sound, vigorous, and fearless thinking upon whatever subject it undertook to discuss; which in a word, should make its way into public favor, and establish its claims to consideration, rather by what should be found in its pages than by any eclat which the names of popular contributors, or the dissemination of laudatory paragraphs, could confer. Nor has the American Monthly had any reason to regret having adopted and followed out the course prescribed to itself from the first. It has, indeed, lost both contributors and subscribers by the tone of some of its papers; but by the more enlightened, who have judged of the tendency of the work in the aggregate, and not hy its occasional difference of opinion with themselves, it has been sustained with spirit and liberality. It has been enabled to emerge from infancy and dependence upon extrinsic circumstance; and the quickening power of many minds, laboring successively or in unison, has infused vitality into the creation while shaping it into form, until now it has a living principle of its own. It has become something, it is hoped, which 'the world would not willingly let die.'

But though the subscription list of the American Monthly has enlarged with the publication of every number during the last year, it is not yet sufficiently full to justify the publishers in carrying into effect their plan of liberally compensating both the regular contributors and every writer that furnishes a casual paper to the work. Nor until literary labor in every department of a periodical is adequately thus rewarded, can it fully sustain or merit the character which an occasional article from a well-paid popular pen may give it. If these views be just, there is no impertinence in appealing here to the public to assist in furthering them by promoting the prosperity of the American Monthly Magazine.

The work, which is under the editorial charge of C. F. Hoffman, and Park Benjamin, Esq., will continue to be published simultaneously on the first of every month; in New York by George Dearborn & Co.; in Boston by Otis, Broaders & Co. Communications received at the Office, No. 38 Gold street, New York.

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